1677

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THE ALCORAN OF THE FRANCISCANS, OR A *Sink of Lyes and Blaſphemies.*

Collected out of a Blaſphemous Book belonging to that Order,

CALLED

The BOOK of the CONFORMITIES.

With the Epiſtles of Dr. *Martin Luther*, and *Eraſmus Albertus*, detecting the ſame. Formerly printed in Latine, and now made Engliſh, for the diſcovery of the Blaſphemies of the *FRANCISCANS* a Conſiderable order of Regulars amongſt the *PAPISTS.*

LONDON,
Printed for *L. Curtiſe* in *Goat* Court on *Ludgate-Hill*, 1679.

THE TRANSLATORS Epiſtle Dedicatory.

TO ALL THE Illuſtrious and Right Noble PROTESTANTS And OTHERS of the FEMALE-SEX.

YOU *may perhaps wonder (Noble* LADIES*) at this, becauſe unuſual, way of addreſs, eſpecially in matters of this nature, for*

you all know it is the cuſtome for the humble Oratour, or Scribler to pitch upon ſome eminent perſon of your Sex, if he have a mind to ingratiate there, and attack the great Lady with as groſs flattery almoſt as our ſilly St. FRANCIS *is aſſaulted with, by his blaſphemous* MONKS, *and in the cloſe of his elaborate Epiſtle too, ſcrapes a leg, like a mannerly School-Boy, and vows himſelf her Graces or,* &c. *moſt devoted Vaſſal and Servant,* &c. A. B. *To ſay the truth* LADIES, *I was deterred from this practice of the Town by a certain Story, I have ſometimes heard of a perſon of Quality of the* Weſt *or* North, *it's no matter whether, who having a pragmatical Coxcomb to his Servant, that alwayes took occaſion, in all manner of Companies, to proclaim the great Nobleſs of his Maſter, which his Maſter hearing of, with ſome indignation fell upon him, ſaying,* Can you not be content to be a Fool, but you muſt tell whoſe Fool you are? *So Ladies, had I laboured under that Vanity as*

to

to have made known my ſpecial acquaintance with ſome great Lady amongſt you, and had Idolized her with as many fuſtian Eulogies, as ever any ſhe Deity of old was, and ſubſcribed my ſelf with as much ſubmiſſion as the matter had been capable of, ſome witty one of your ſex, would have made ſome ſuch like ſharp repartee upon me, nay tho I had not ſubſcribed my Name, yet my caſe had not been much better; for had my addreſs been perticular, it muſt have been, either to ſome great and high born, thrice illuſtrious Princeſs, &c. or to ſome of a lower Claſſis, for the firſt I was obliged to flattery, which is neceſſary in application to great Perſons, for it tels 'em at worſt what they ſhould be; to any of the other I might have been provoked perhaps to have written as if I had cheriſhed ſome noble flame within me for, and whin'd in the language of a diſtreſſed Lover, then curioſity would have play'd its Part, and made an inquiry to the Printer, or Seller, ſo the diſcovery would have been made, and ſo both the Idol and the fooliſh Idolater would have been liable to have been the ſubjects of ſome damn'd Lampoon, but now having, I hope, by this means pre-

vented any ſtrict ſearch for your humble ſervant, I ſhall offer my reaſon for this undertaking: It cannot but be known to ſome of you, that many have been converted from the Romiſh ſuperſtition, and, I ſuppoſe, ſome of your Sex, and, as I hope, ſincerely too, merely out of abhorrence of this damnable helliſh Plot to deſtroy the King, and by conſequence the Government, having a natural averſion, as all Papiſts have to argumentation, and indeed how can it be otherwayes? when a man muſt abdicate both his reaſon, and all his ſenſes, to qualifie himſelf for their opinion, in order to which, I ſhall offer a ſtory: A certain Prieſt comes to a Proteſtants houſe, and finds him reading of a Bible, replies upon him, that there was ſufficient in that holy Book to convince him of the truth of the Romiſh Faith, and ſo turned him to the ſaying of our bleſſed Lord, This is my Body: *The Country-man replies, he did not conceive the words to be ſo; the Prieſt replies, can you not read? yes replies the Country-man, but why ſhould I truſt one ſenſe, when at another time I am not to truſt 'em all, with my reaſon into the bargain: This Tale, whether in it ſelf true*

or false, it is not material; for it truly sets forth the method of the Roman Faith, from this practice you see all arguments are out of Doors, what more fit than to make their Religion odious, and so less desirable, than by discovering the Blasphemies and Impieties of so considerable a Body of Men, as the Order of the Franciscans *are amongst 'em, which must be presumed to be allowed, because not censured by their Church. And truly, he that considers the blasphemies of these people, with the Immoralities of the Jesuites, may wonder, that all the Princes of the World, do not, as one man, set themselves against them, and use them, as the Children of* Israel *were commanded to use the* Amelakites, *and turn their Cloysters and Colledges into the more necessary, and it may be the more religious use of Draught houses: The practice upon the most innocent Order of the Templars being a President enough. Tho there are some of their Orders, that are not so justly liable to exception, yet when such considerable Members are so corrupt as the* Franciscans *and the* Jesuits, *and unpunish'd, nay and countenanc'd too, a man may justly suspect the beauty of, if not nau-*

ceate the whole Church it ſelf, for if a Lady of incomparable ſymetry in her face and elſewhere, garniſhed with all the imbelliſhments of arts, and of immenſe wealth too, yet if her breaſts were ſtruck with incurable Cancers, ſurpaſſing the ſent of a corrupt Carcaſe, it would go nigh to ſpoil her Marriage. This method of arguing is made uſe of ſometimes by St. Paul, *eſpecially in his Epiſtle to the* Romans, *by ſetting forth the vile and impure practiſes of the Heathens and* Gnoſticks, *juſtly to be deteſted by all ſober men, the natural conſequence of which muſt be, that the Religion that allowes ſuch filthy doings, ought to be abhorred by all men, ſo true it is that, which truth hath ſaid,* a Fountain cannot ſend out both ſweet Waters and bitter.

It may therefore be preſumed, and without breach of Charity, I think, that the Popes, who have ſo many hundreds of years, countenanced theſe Franciſcan impieties, notwithſtanding all vain pretences, have not had, nor yet have a right Idea of God, from the want of which, the Learned Heathen World fell under ſuch horrid circumſtances of vice and vanity, for the powers

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they adored, were repreſented, by their Poets, who had as great a Vogue amongſt the common people to be a ſort of Religious, as the Regulars perhaps have now, to be as brutiſhly qualified, as the worſer ſort of men, by which means all Arguments to virtue were amongſt the commons people rendered ineffectual, tho the wiſer ſort, from their not belief of ſuch received ſopperies, acted better things, as may be preſum'd by their works yet extant; they that have not the right Theory of arts, whether liberal or mechanick, ſhall never come to perfection in any one, for want of a foundation to ſuperſtruct upon, now how can any unprejudiced man think; but that the very Theory of Chriſtianity is wanting amongſt them, at leaſt the Franciſcans, when in their impious Lies, They have deprived Chriſt of his Office of Judge, and of his Mediatourſhip: Nay, they have blaſphemouſly robb'd him of his Omniſcience too, and beſtowed all upon St. Francis, as you may find in the peruſal of theſe papers, ſo as the want of a true Idea of God deſtroyed natural Religion amongſt them, that acted only by natural light, ſo the want of the Theory of Chriſtianity, muſt

needs leſſen the Chriſtian, which we cannot hope to ſee amended, till all Kings underſtand their proper intereſt, and root out all Regulars from the face of the Earth.

It cannot be denied though, but there were impurities practiſed by the Sons of Eli, *in the Adminiſtration of holy things, and too much indulged though not juſtified by the Old man, yet that was the onely true Church, but it is obvious to every man, how ſeverely God puniſhed their crimes, upon his own people in general, and upon them all in particular, and therefore the Preſident makes nothing at all for them. But the Romaniſts have one refuge ſtill, that is, to deny all with ſo great confidence, that Captain* Face *in the* Alchymiſt *is a modeſt Gentleman to them, for to give them their due, they never tell truth, for truths ſake: but when it is fit to be ſo, but where evidence is ſo plain, that matters of fact cannot be denied, then they have recourſe to their nice diſtinctions.*

It was great luck that the ſubtil Thomiſts *had not ſet up, in thoſe early days of*

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the Prophets, who reproved the houſe of Iſrael *for worſhipping the Queen, and hoſt of Heaven, for they would have run down thoſe plain dealing* Seers, *with their School nicetie, that it was no Idolatry, and, I think, with as much reaſon, as now they defend as groſs; as invocation of, and praying to Saints, and ſome by their qualities abſolutely unfit for humane converſe, when a Church is Dedicated to a Saint, they will with a nice diſtinction tell you, that it doth not imply any worſhip to the Saint, yet St.* Paul *was of another mind, and made other inferences from the premiſes, for in his coming to* Athens, *he found an Altar Dedicated to the* Unknown God, *which he took, as an over act of worſhip to that Power, and framed all his diſcourſe accordingly, and though it was a Learned Age, and that City the Scene of Learning, yet the* Areopagites *made no ſhuffling defence, there being at that time no ſubterfuge from ſo plain a truth.* Acts 17. 23.

Quære. what Francis was.

But now to return to our Saint, Cardinal and St. Bonaventure, *who took great*

pains

pains in writing of his Life, ſayes he was a kind of Woollen Draper, or rather a Merchant, that carries his Shop on horſeback, which appears by ſelling his cloath and horſe, when he left off trading by a Viſion of building of Churches, his firſt converſion was by Dreams and Viſions, in which he was ſometimes ſwallowed up in God, *as the Cardinal devoutly expreſſes it*, and his ſoul melted at the ſight of Chriſt, and was ſo tender hearted to the Poor, that he ſometimes put off his cloaths to give them: All the while he had no Teacher but Chriſt; *and then the holy Cardinal goes on telling you, how he went* mad almoſt at the hearing of a Crucifix ſpeak, *with ſuch like ſtuffe, and that his Father, when he came home, treated him with dark Rooms, and Chains; but finding no amendment, he made him renounce his Patrimony, and ſo releaſed him; which St.* Francis *did ſo readily, that he would not ſo much as keep his cloaths on, whereby as the Cardinal and St. ſayes in a wonderful zeal,* being drunk in the Spirit, *he caſt off his breeches, and being ſtark naked before his Father, ſaid,*

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Hitherto I have called thee Father, but now I can freely ſay, Our Father which art in heaven: *Tthe Biſhop who ſaw this, highly admired his zeal, and cauſed him to be cloathed, he had no ſooner got ſome rags about him, but the holy Man fel on making Crucifixes in the dirt, as Children make dirt pies, and ſo in the ſtrength of Quakeriſm, preaches to the ſuperſtitious and ignorant people, and got many followers, ſo at laſt he went to* Rome, *to get his Order confirmed, but at firſt was with ſcorn rejected, but the Pope, that nightt dreaming ſomething about a Palm-tree, which he, as all the Wiſe Ones of that learned Age, called Viſions, eſtabliſhes the Order; it was at* Rome, *that he met* Dominic *upon the ſame errand, who told him he had a Viſion, That* Chriſt was juſt coming to deſtroy the world for the ſins of it, *his Mother ſteps to him and tells him,* That ſhe had two Servauts would reform it, and names *Dominic*; Chriſt approves him, but his Companion he knows not, till he met our *Francis*, and then they knew one another by inſtinct,

Dr. Stilingf. *Fanal of the Roman Church*, pag. 237.

I ſuppoſe, and embraced one another, but to complete, noble Ladie, ..." the abſurd frippe-ries, and horrid blaſphemies of this Saint, it is written, in the book called: The Flowers of St. *Francis*, Thoſe onely were ſaved by the bloud of Chriſt, who lived before St. *Francis*, but all that followed, were redeemed by the blood of St. *Francis*, *I think now, it is needleſs to inſert any more of this ſtuffe, in this place, but refer the reſt to the reading the following papers.*

Concerning the Habit.

They would make St. Johns *habit of Camels hairs, and having it girded to his loyns, as a warrant for their ſluttery, which ſhall be allowed, when they can prove that the Baptiſt wore no ſhirts, neither is the garment it ſelf any warrant for the neceſſity of their courſe ſtuffe. For Camels hair* (or Camlet) *is now a wear for Nobles, and was then too, for ought any body can make appear to the contrary; cleanlineſs, which is incompatible with their ſlovingly rules, is ſo acceptable to humane Nature, that by the contrariety the Holy Ghoſt characterizes many ſins, as the ſtronger argument from the averſion to make*

us decline them, than if the more proper names had been given them, as Fornication *or the like. The Holy Writ all along sets forth the Wicked by unclean creatures, as dogs and swine, and under the Gospel too; and can it be imagined, that it can be acceptable to God Almighty to make our selves such, and useless in our* Generation *too into the bargain? Cleanliness is according to the impulse of Nature, for even the irrational Creatures, so generally affect it, that, I think, it may be truly said, that none delights in nastiness but a swine and a* Franciscan Regular. *But as the Devil tyrannized over the heathen World by imposing upon his subjects, such horrible slavery, as sacrificing their Sons and Daughters to him, as appears both out of the Holy Writ, and prophane Authors; and as he doth yet in the heathen parts of the World; which Vassallage St.* Paul *in the eighth of the* Romans *expresseth, by the* Creatures, *viz. The Worlds* being subject to vanity, *which is a comprehensive word; in that Apostles sense, and signifies the whole method of their filthy Idolatry, from which slavery the World was delivered by the preaching of the Gospel* into

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the glorious liberty of the Sons of God, *by freeing Men from thoſe barbarous ſeverities, ſo now the Devil is at his old Game by the miniſtry of St.* Francis, *whoſe rule is parallel in almoſt every thing to the Idolatry of the Heathen; for as the Heathen had their Hero's or* Demons, *to which they gave divine worſhip, ſo you muſt grant, Noble Ladies, from what you ſhall read here, that no leſs than divine honours were given to* Francis, *and moſt of his followers, eſpecially to his twelve Apoſtles, as the Book blaſphemouſly calls twelve of his firſt perverts, and tho they will tell you, that their abſtinence, and willful afflicting themſelves is not conſiſtent with heathen luxury, yet there were alwayes ſome Religious among the heathens, and are now at this day, as out do them in that point too: But as thoſe heathen practices by the preaching of the Goſpel dwindled into nothing, ſo have theſe parallel fopperies of St.* Francis *vaniſhed into air, when the Goſpel hath been freely preached, and will do ſo ſtill, when God in his mercy will by the miniſtration of devout Princes or States apply that heavenly remedy.*

I ſuppoſe, noble Ladies, that ſome of your Sex (of the Roman perſwaſion) *will by the accomodation of ſome of you, peruſe this following Tranſlation, who will preſently ſhew it ſelf to their Prieſts, who keep them in as exact obedience, as the Devil did the Ignorant, and Heathen World, and impoſe as great abſurdities upon them too, they will deny it, or at leaſt tell them thoſe Miracles are not matters of Faith, but as it would be a weak thing for any Proteſtant of the Church of* England *to deny the the thirty nine Articles, if any thing from them could make againſt us, ſo denial in this caſe is much at the the ſame rate: For one* Uloginus *a Cardinal afterwards Pope, when he was ſo, inſtituted a Feſtival, in honour of the ſtigmes or wounds of* St. Francis, *which is as blaſphemous a piece, as any thing attributed to him, for if he had any ſuch marks, they were in all probability done by practiſe, as the Beggers in* Lincolns-Inn Fields *make ſores to ſtir compaſſion.*

The Tale was confirmed by Gregory *the Ninths Bull.*

I hope, not much want of Charity, will appear by this bold reſolution, when the Sto-

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ry of Maria Viſitationis, *Abbeſs of the Annunciation in* Lisbon *is conſidered, who, for her great Reputation of Sanctity, not only in* Portugal, *but* Spain, Italy, *and the* East Indies, *ſeemed a fit match for* St. Francis. *The unworthineſs would have been on his ſide, for ſhe or'e went him in the number of wounds, having two and thirty, upon her head, occaſioned by Chriſts putting on his Crown of Thorns, and her hands, feet, and ſide, were as exactly marked as the he Saints, ſhe was not ſo ſhie to ſhew 'em as he, never refuſing it, if her Confeſſour bad her, but never otherwayes, leaſt ſhe ſhould ſeem too much to affect glory, in that honour done unto her, her Confeſſour an eminent man* Ludovicus Granatenſis, *famous for Learning and Piety, as verily believed them, as Pope* Alexander *or* St. Bonaventure, *did thoſe of* St. Francis, *one day in the week ſhe applyed Rags to the Wounds, upon which the print of the Wounds were made, theſe naſty Clouts were ſent up and down to the Pope himſelf, and received with great veneration, as moſt holy Relicks, which the*

Cited by Dr. Stillingfleet.

Writer

Writer saith, when he was Inquisitor *in* Sicily, *he had seen,* viz. *many of them, with her* Picture, *and a book of her holy Life, written by one of great Authority, and preserved by the Vice-Roy's Lady, as most precious things.*

The then Pope Gregory *the thirteenth, Writ a Letter of Encouragement to her, to go on in that holy way, she submitted her self to be examined by the Inquisition, which after dilligent search, allowed her Wounds to be real, but afterwards she fell into a raving fit of* Politicks, *which ruined her by driving a small design of* Portugals *Revolt from* Spain, *into whose hands it was faln by Conquest, though a descent pretended, soon after the death of Don* Sebastian *slain in* Barbary; *but no sooner was that suspected, but the Eyes of the holy Lords of the Inquisition were opened, her Ladiship was found to be a Cheat, her Wounds made Artificially by Red Lead, so she was Sentenced to a severe Pennance all her dayes,* Decemb. 28*th.* 1588. *A year of as hopeful prospect for propagation of Faith, as* 1678. *A great piece of luck, for had not this hapned, the* Roman *Kalendar had been*

blest

bleſt with one ſhe Saint more than now it is.

But to return: it is not ſaid that our Lord ever ſo ſignatized any of the Apoſtles, ſo as to bear the badge of his moſt holy wounds: Can it be imagin'd, that thoſe moſt holy Men, who actually had the Spirit of God, ſhould, as a man may ſay, be neglected? And that eſpecial mark of favour be fixt upon a Man, whoſe behaviour rendred him more fit for Bedlam, *than for any Society of men, as his going ſtark naked in froſt and ſnow; the Demoniacks in the Goſpel did ſo, while they were poſſeſt, and* Baals *Prieſts committed their Idolatries under theſe circumſtances, but for matter of fact he did ſo, without any damage to himſelf, from whence ſome will argue, that he was replete with a divine fervour, to reſiſt the ſeverity of the weather. Truly I knew a Woman Quaker living ſtill, who in an extreme froſty morning went ſtark naked three miles and back again, and got no hurt but what ſhe got by cuting her feet upon the ice, yet none made any inferences but that ſhe was mad at that time, as I believe* St. Francis *was, in all his extravagant Rambles.*

I have, to give the greater faith to the

Piece

Piece, translated the Preface of Martin Luther, *who was one of that Order, with the Epistle of* Erasmus Alberius, *who went along with the Visiters of a Covent of* Franciscans *at the dissolution, by commission from the excellent Prince the Marquess of* Brandenburgh, *so that, I suppose, from that and the now practice of that Order, it is in vain to deny whats here charged upon them. I was induced to this, Worthy Ladies, from this consideration, tho many of your Sex are excellent in all polite learning, yet you generally have an aversion from the study of the Latine Tongue, as being a thing too pedantique and mean, for Ladies of great extraction, so I thought it might be acceptable enough to peruse these Popish Blasphemies, the impiety of which may draw more People off from the Roman Communion, than all the subtile Arguments imaginable, therefore it is not fit, that so many persons of your Sex should be ignorant of these vile practices. For your Sex it is, that by influence, alwayes did, does, and alwayes will govern the World, you cheat us by giving us leave sometimes to think, that we have a share in Government, but with the least frown*

you

you preſently undeceive us, but leaſt it ſhould be thought ſome one amongſt you has got an unknown Woer, I will conclude, and onely ſay, that I am,

Ladies,

Your moſt humble

Servant,

D. S.

The Collector to the Christian READER.

IF thou findest any thing here, Gentle Reader, that thou never knew before, do not look upon them as Jests and Tales though they all seem incredible, nor that it could come to pass, that such an *Idolomany* or witchcraft should seize upon any man; for in truth many years last past, all things which those Writings contain, which bear the Title of the Book of the *Conformities*, which contains whole bundles of Lies and Blasphemies against Christ, true Religion, and all the Saints, out of which Book, all that follows was taken, I say many years ago all these things were both preached and believed. The Monks in that Prayer which begins, *Francis typt by Christ Jesus*, do commit as well double Idolatry, as horrible heresie, and blasphemy. First in that they make Christ our Lord only a Figure and Type of their *Francis*, that is, Christ is a Servant, and

Francis

Francis his Lord. The Figures in the Old Teſtament did ſhadow Chriſt, and were eſteemed the Servants of Chriſt. But the Monks make of Chriſt our Lord a Figure, and ſo place St. *Francis* far above Chriſt; figures are ceaſed, but what is ſignified by them, that is, Chriſt abideth for ever. For hence it follows, that Chriſt is nothing more but the figure of S. *Francis* (as the Turks hold in reſpect to *Mahomet*) but the typified or antitype is all in all: From hence alſo ariſes another Hereſie, that they call upon St. *Francis* as the true *Meſſias*, Mediator, Advocate, and Patron, and beg Life eternal of him. Who formerly would have ſuſpected ſuch things of ſuch holy Men? but we think fit to oppoſe that Scripture, *John* 10. *He that believeth in me ſhall have eternal life*, and other apt places, to theſe deteſtable abominations. Therefore, Chriſtian Reader, conſider theſe things ſeriouſly, and God grant, that we heartily deteſt all ſuch filthy abominations, and cleave ſteadfaſtly to Chriſt, *Amen.*

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THE ALCORAN OF THE FRANCISCANS.

IN the beginning of the Book, the devout *Franciſcan* invokes an Idol ſtigmatized (or marked with the five wounds of our Saviour in theſe words,

Francis *typt by Chriſt, th' Rule of th' Minorites,*
Save us, great Father, from the Devils frights,
And grant to us bright Thrones of laſting lights.

In the firſt Folio it follows.

A queſtion ariſes about the ſublimity of St. *Francis*, and where God hath appointed him to reſide, the anſwer tells you, that he holds the firſt Seat in Heaven, and that by permanent and intire ſettlement.

Folio 2. St. *Francis*, after he had forſaken the World, repaired three Churches, St. *Damians*, St. *Pauls*, and the Virgin *Maries*, to the other Churches he went by night to pray. He ſwept Churches out of pure devotion, and went to *Rome* whilſt he was a de-

vout Secular, to visit the Temples of Peter and *Paul*; and so visited St. *James* of *Gallicia*.

Ditto. This Frier *Francis* observed the very letter of the Gospel, not transgressing the least tittle or jot, and only he, and his have the Rule in the Gosple founded after a spiritual form and manner.

What are the rest of the Orders then, of the Devils Rule?

Ditto. When St. *Francis* was sick he was gravely admonished by a Frier, that for his Recreation he would cause something to be read before him, he answered it needed not, for he knew poor Jesus crucified.

Ditto. O how often did the Lord *Jesus* vouchsafe to appear to St. *Francis*, and he was not onely visited by him, but by the blessed Virgin, St. *John Baptist*, St. *John Evangelist*, the holy Apostles St. *Peter* and *Paul*, *Michael* the Arch-Angel, and other holy Angels.

Ditto. Whilst he was in prayer to the Virgin, that she would administer some comfort to him concerning the little *Jesus*: The Virgin her self in a most beautiful manner appeared to him, and gave up her self to be held and kist in the arms of St. *Francis* from the beginning of the night till day.

Fol. 3. St. *Francis* is there called the Chancellour, Treasurer, Standard-bearer, and Co-

Counsellour of Christ.

Ditto. Jesus commanded his Apostles to follow him, therefore it is possible to imitate our Lord.

Ditto. In what Saint was ever such prodigious marks made? Certainly in none other but our blessed Father *Francis*, as the Church of *Rome* holds, and enjoyns all faithful men to believe. Pope *Benedict* hath therefore granted to the Order a feast to be celebrated, in honor of those marks or wounds.

Ditto. On the hands and feet of St. *Francis* were the figures of Nailes, either of nervous or fleshy matter, which nailes appeared with their heads above the flesh, solid, thick, and blunt. They were long and thrust forth without the hands and feet, and crooked again, within the turning or arch-like bending of the Nails, a man might put in his hand or finger, as our brother *Bonaventure* a Bishop sayes, who was also a Cardinal of the Holy Church of *Rome*, who likewise sayes in the third part of the bigger *Legend*, that he had the story from them, who saw them and handled them, and confirmed it by oath so to be: Therefore it was not done by vertue of Nature, or Fancy, neither could they by the power of Nature be kept so long incorruptible, as they were in that Father; for by the space of two years, bloud, not ointment, flowed from those wounds or marks.

The Church does not hold that this happened to the bleſſed *Mary*. Therefore our Lord Jeſus Chriſt by his own Power, Will, and Vertue, and by himſelf, vouchſafed to work as effectually as marvellouſly, that wonderful impreſſion of his holy wounds: in Saint *Francis* God hath therefore done great things, *who is powerful*, Luk. 1. *For he hath wrought wonders in him*, Pſal. 45. And Saint *Francis* may ſay that of *Dan.* 3. *The moſt High God hath wrought great ſigns and wonders by me.*

Folio 4. St. *Francis* is ſaid to ſit in a high ſeat, and hath a great reward in heaven: The glory of St. *Francis* is great, for he is mounted into the high ſeat of *Lucifer*. For if according to the Maſter of the Sentenees 2. *d.* 1. and 8. holy men are aſſumed according to their merits in the orders of the heavenly Spirits. St. *Francis* is placed in a Seraphick Order. For firſt it is manifeſt, that he was totally heated with a Seraphick heat in the preſent life, both towards Chriſt and the bleſſed Spirits, and ſo was like unto them. And that St. *Francis* was altogether fired with a Seraphick heat, the fiery Chariot in which he appeared transfigured to the Friers, makes out: Frier *Maſſey* likewiſe, being lifted up by St. *Francis*, was ſenſible of as much heat by thoſe imbraces, as if he had been in the middle of a fiery Furnace. A certain man

man thus experimented the burning of St. *Francis*, by ſetting him upon his Aſs in a ſnowy and very frosty ſeaſon, who being toucht only by the Saints hand, was inflamed with a fiery burning, which proved St. *Francis* inflamed by Seraphick heat to be ſet on fire, and transformed by the impreſſion of the holy wounds, ſpecifically into a Seraphim.

Ditto. *Lucifer* was of an high, and conſequently of the *Seraphick* Order, and by conſequence enjoyes a more eminent, and high ſeat than any other of inferiour Orders, but that the humble man St. *Francis* ſits in the place of *Lucifer* aforeſaid is proved, becauſe it was revealed by Divine Revelation to Frier *Pacificus*, and Frier *Leonard* of *Aſſiſium*. And the Devil himſelf diſcovered by the means of the Lady *Zanteſa* of *Ravenna*, to Presbyter *James* of *Bononia*, that St. *Francis* did ſit in *Lucifers* ſeat; likewiſe the aforeſaid Devil ſaid, ſince that *Francis* is ſtandard bearer to *Jeſus Chriſt*, by that place he ought to be near the King. From hence it is, that no Order is nearer *Chriſt*, and St. *Francis* ſtands in glory nigh the King of Kings. And the Devil aforeſaid, ſaid alſo that St. *Francis* with his followers hath precedence of all Saints next after the bleſſed Virgin, *John Baptiſt*, and the Apoſtles. [*It ſeems the Devil, and St.* Francis *and*

A ſpecial proof.

his followers are ſpecial acquaintance in the other World.

Ditto. Eternal happineſs accrews by his moſt worthy habit, becauſe Chriſt hath made St. *Francis* like himſelf, in the glory of the holy Ones. Firſt, in a virtuous Life, then by the impreſſion of his own wounds, from hence is the ſaying of *Eccleſ.* 4 9. *There is none found like unto him, who kept the Law of the moſt high*, by which words the mighty excellence, greatneſs, holineſs an d glorious fame of St. *Francis* is declared, for he was a moſt ſincere man, and freed from all brutiſh appetite.

Ditto. After what manner, how, and to what end God made S. *Francis* is ſhewed, *Gen.* 1. & 2. Where it is thus written, *Let us make man* (that is to ſay, S. *Francis*) after our own Image, and likeneſs, and let him have dominion over the Fiſhes of the Sea.

I'le defie any Muggletonian to Blaſpheme at this rate.

Folio 5th. All the virtues of the Saints, both of the Old and New Teſtament, are put together and united in S. *Francis.*

Ditto. Jeſus placed S. *Francis* as his ſtandard bearer next to himſelf, as S. *Raiph* Biſhop of *Erpburd* ſaw, who by this Viſion was made a Fryer *minor* with two Citizens of *Venice.*

Ditto. The Son of God made *Francis* like

to.

to himſelf in all things, the Holy Ghoſt likewiſe ſanctified him. That appears from the Scrowl, which Frier *Leo* ſaw deſcend from heaven and light upon him. Where it was written, *This is the Grace of God.*

Ditto. The Bleſſed Virgin entreated the Father to ſend S. *Francis* into the World.

Ditto. The Virgin at the requeſt of S. *Francis* obtained indulgence for Sinners in the Church of little S. *Maries.*

Ditto. Peter and *Paul* embracing S. *Francis* in S. *Peters* Church at *Rome*, full ſavourly kiſt him.

Ditto. John Baptiſt, *John Evangeliſt*, with the bleſſed Virgin, and *Chriſt*, did come to comfort S. *Francis*, the ſame did *Michael*, and other Angels, as appear'd by a minſtrel, appearing to him, by whoſe Fidling and Singing, he was freed from a grievous malady, and received both Bodily and Ghoſtly comfort.

Ditto. The Church Militant ought to place St. *Francis* the ſtandard bearer of Jeſus Chriſt the great Emperour in the higheſt Heavens and make him our Advocate with the Lord.

Ditto. The glorifying of St. *Francis* is the approbation of our Order, which is made famous, wonderful, and directed by St. *Francis* as by a moſt ſingular, pure, and perfect chieftain, and is proved to be wholly conformable to Chriſt. God hath not dealt ſo with every Nation, as with our Order, by giving us ſuch

a Father, and by gratifying, magnifying him in this preſent Life, and by crowning him with glory and honour, and exhalting him above others.

Ditto. St. *Francis* was the exemplar of all perfection, in him was the humane Nature dignified and graced with the Trophies of Chriſts Paſſion.

Ditto. They that are helpt by the protection of St. *Francis*, are not ſuffer'd to be oppreſſed by the Devil.

The ſame may be ſaid, and as truely too of St. Coleman?

Ditto. Souls are freed from Purgatory on the day of his Birth, St. *Francis* is in the Glory of God the Father, S. *Francis* is deified in the glory of the Saints, to which *Jeſus Chriſt* bring us by the merits of St. *Francis*, who liveth with the Father, and the Hol-Ghoſt, *&c.*

Folio 8. It is pious to believe that St. *Francis* is as well foretold by the Propheceies of the Prophets, as by the figures of the other Saints.

Francis was declared to be of the likeneſs of Chriſt, by the Evigms, and ſayings of the Prophets, this is proved by the Abbot * *Joachim*, in his expoſition upon *Hierom*, and *Ciril* the Hermite.

* *He was a precious Pipin, and inventer of moſt of the Blaſphemies.*

Ditto.

Ditto. St. *Francis* was like unto *Adam*, *Abel*, *Enos*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Joſeph*, *Moſes*, *Aaron*, *Phineas*, *Joſhua*, *Sampſon*, *Jephta*, *Gideon*, *Samuel*, *Elias*, *Elizeus*, *Jonadab*, *Iſayas*, *Jeremiah*, *Job*, *Tobias*, *Ezekiel*, *Daniel*, *Michæus*, *Peter*, *John* the *Baptiſt*, *John Evangeliſt*, *James*, *Bartholomew*, *Paul*, in fine unto all the Saints.

Therefore St. *Francis*, who was made a Seraphim like unto them, may be notified and figured by them and their figures, and conſequently by all inferior Orders, holy Cherubims, Thrones, Dominions, Powers, Principalities, Arch-Angels, Angels: Him did *Joſeph* ſignifie, when he was ſent from his Father to his brethren, and *Iſaiah* the *6th.* when the Prophet ſaid, *Here am I, ſend me.* Him, did *Obed*, *Samuel* ſignifie, and *after this rate he runs through all the Old Teſtament.*

Folio 9th. Iſaiah did figure St. *Francis* in the ſixth Chapter, who heard two Seraphims, ſaying, Holy, Holy, Holy. And *Ezekiel* Chapter 3. *Who heard a noiſe of a great ruſhing*, ſaying, bleſſed be the glory of God. Him did *Abraham* ſignifie, when he ſaid, I am duſt and aſhes.

Folio 10. St. *Francis* was like unto *Eliah* and *Elizeus*, who raiſed up the dead.

Ditto. In what neceſſity ſoever St. *Francis* is called on, Chriſt will give help.

Ditto. But are there not other figures, that

after *Christ* may expreſs and figure out St. *Francis* alone? It ſeems to me there are, but they can be competible to none but Chriſt; except it be to St. *Francis*, and the firſt is that of *Gen.* 1.2 of the condition of man being made the ſixth day, after the Image and ſimilitude of God. That according to the Letter is meant of *Adam*, and figuratively of *Chriſt*, but if it may be attributed to any other Saint it muſt be to St. *Francis*, who the ſixth day, that is, at the opening of the ſixth ſeal, as it is, *Apocal* 7. Was made according to the expreſs and impreſt Image, and likeneſs of the Lord Jeſus.

Ditto. The Dove ſent from *Noahs* ark ſignifies the order of the *Minorites*.

Ditto. Joſeph, to whom *Pharoah* gave his Ring, is a figure of St. *Francis*, for Chriſt never gave to any Saint the Ring of his expreſs figure and wounds, but to St. *Francis*.

Ditto. The Vine, from whence ſprung out three branches, *Gen.* 40. Signifies the three orders of the *Minorites*, the *poor Siſters*, and of the Brethren, and Siſters of the *Penitents*.

Ditto. Francis is figured by *Joſhua*, who was the Miniſter and Succeſſour of *Moſes*, but no man was a Servant and Miniſter of Chriſt like St. *Francis*.

Ditto. Francis like *Elias* appeared to the Friers transfigured in a fiery Chariot, as the fourth ſord of the Legend ſays. The

three

three Children in the Furnace, and the fourth like the Son of God, are the four orders of *Baſil*, *Auſtin*, *Bennet*, and *Francis*, who is the fourth, and was as the Son of God in this life, becauſe he was marked with his wounds.

Folio 10*th.* The Angel that had the ſeal of the living God in the Apocalyps was St. *Francis*, and this is proved by a Viſion to St. *Silveſter.* *Proof enough.*

Folio 11*th.* The Mahometans are to be converted by St. *Francis.*

Folio 12*th.* St. *Francis* may be ſaid to be the rock, becauſe he was the Son of *Peter Bernardine*, for *Peter*, and Rock hath one and the ſame ſignification. *A ſpecial proof.*

Folio 13*th.* The order of the *Minorites* ſhall continue to the day of Judgement, as it was revealed to St. *Francis.*

Ditto. That ſaying, *I will be to him a Father, and he ſhall be to me a Son*, is not only to be underſtood of the Son of God, but of thoſe holy men that ſhall come towards the end of the World, that is to ſay, *Francis* and *Dominic*, noble and ignoble, which ſignified two orders to come like *Caleb* and *Joſhua*, *Manaſſes* and *Ephraim*, *Moſes* and *Aaron*, *John* and *Chriſt*, *Eliah* and *Eliſha*, *Paul* and *Barnabas*, the two ſpies of *Jericho*, the two Diſciples that were ſent to unlooſe the ſhe Aſs.

Folio 14*th.* It was declared to the Devils, what

what manner of man St. *Francis* ſhould be, for it is ſaid in an old legend, when a certain man was undevilled by this Saint, the Devil, being asked about the holineſs of St. *Francis*, ſaid, that at the hour of his Birth there was ſuch a diſturbance in Hell, that they all believed the laſt Judgement to be come, but at laſt finding their miſtake, they ſaid for a certain ſome body is born, that ſhall deſtroy Hell. Then the Prince of darkneſs ſent out his eſpials into the World, to give an account how matters went, who found that St. *Francis* was born that hour, ſo they concluded, [*how reaſonably, I'le not ſay*] that they and theirs were to be deſtroy'd by him.

Ditto. When St. *Dominic* deſired St. *Francis* his Cord to bind about him, he ſaid, of a truth I ſay unto you, that all Religious ought to follow this holy man, ſuch is the perfection of his holineſs.

Ditto. A great Officer of the Turks being regenerated by the merits of St. *Francis* was ſaved in Chriſt.

The Name of *Francis* is publiſhed throughout the whole World. *Francis* is known and declared to all kind of creatures, to the Sea, Fire, Air and Earth.

Folio 17th. *Francis* was Patriarch, Prophet, Apoſtle, Martyr, Doctor, Confeſſor, Virgin, Angel, and more conformable to Chriſt than all the Saints. *Ditto.*

Ditto. He was designed by God, as is proved by the Church, because Pope *Gregory* the *Ninth* put him into the Catalogue of Saints.

Fol. 18. The bowels of Charity appeared in St. *Francis*, when he beheld a Crucifix with weeping eyes, and he heard a voice then say three times to him, *Francis* repair mine house.

Ditto. The testimony of the Devil, by the mouth of a certain Woman, declared about St. *Francis* and his Order, that when God the Father was about hastning the end of the World for the sins of the people, Christ beseeched the Father, that St. *Francis* might be given, as the bearer of his Cross.

Ditto. When St. *Francis* desired a favour of Christ, he made answer, that he should beg what he would, for thou art given to be a light unto the Gentiles.

Folio 19. No Rule, whether founded by *Basil*, *Austin*, or *Bennet*, is so founded in the Gospel both by word and deed, as is the Rule of St. *Francis*.

Ditto. Frier *Leo* saw Christ crucified going before, and St. *Francis* going with him, standing with him, and speaking with him.

Folio 21. Abbot *Joachim*, and some others, saw St. *Francis* going to be mark'd, according to the saying of Christ, *John* 8. *Abraham saw my day and was glad.*

Ditto. The most High and heavenly, with all

all the ſeveral Orders of the bleſſed Spirits, when they ſaw, in the Divine Mirrour, St. *Francis* with all his perfections, they were wonderfully pleaſed with his birth and coming into the world.

The *Cherubims*, Thrones, Dominions, Principalities, Powers, Arch-Angels, Angels, being aſſembled in the Principle place of Heaven, and perceiving the heavenly Mirrour, did to a marvel rejoyce for the birth of St. *Francis*, the inferiour and earthly Orders, had their ſhare of glee to, as the Prophets, *John*, the Apoſtle *Paul*, *Ciril*, *David* cries out, that he was comforted in thoſe things that were ſaid to him.

That the Angels rejoyced is manifeſt, becauſe the Devils were much afflicted about his birth, and that is evident by what has been ſaid before, that *Lucifer* and his fellow Rogues believed, upon St. *Francis* his birth, that Chriſt was come to judgement, but at laſt finding St. *Francis* born they were filled with unſpeakable grief, and determined to kill the Child, which if they could not do, they were reſolved to rage againſt all of his Order.

Who can but believe this? When you have the Devils authority for it.

Ditto. Madam *Picha*, St. *Francis*'s Mother like another *Elizabeth*, when ſhe had conceived St. *Francis*, did not onely rejoyce like *Elizabeth*, but called him *John* in the holy Baptiſme.

[*How*

[*How his Name came to be changed does not here appear.*] For if St. *Francis* was made like the Lord Jeſus, the Son of *Mary*, he is much more like *John the Baptiſt*. But St. *Francis* is greater than *John the Baptiſt*, becauſe *John* was only a Preacher of pennance, but St. *Francis* was a Preacher and Founder of the Order of pennance. *John* was the forerunner of Chriſt, but St. *Francis* was the Preacher and Enſign-bearer of Chriſt, in which thing he exceeded *John*: *Francis* exceeds *John*, becauſe he converted men to the Lord, in more places, that is to ſay the whole World. *John* preached two years and a little more, St. *Francis* eighteen, *John* received commiſſion from the Lord, for to preach pennance, St. *Francis* from the Lord and the Pope too, and thats more; *John the Baptiſt*, was declared to his Father by an Angel, what he ſhould be, by the Holy Ghoſt likewiſe, and the Prophets, but St. *Francis* was declared by the Prophets; the Lord Jeſus, and likewiſe by an Angel, to his Mother and her Maid in the habite of a Pilgrim; St. *John* did propheſie in his Mothers womb and afterwards, St. *Francis* in the womb, that is in Priſon at *Peruſium*, with joy foretold his own greatneſs. St. *John* was a friend to the Bridegroom, St. *Francis* is like the Lord *Jeſus Chriſt*. *John* was ſingular for his ſanctity, St. *Francis* was moſt excellent in his conformity to

the

the marks or wounds of Chriſt ;St. *John* is exalted amongſt the Seraphims, St. *Francis* in that very order, is placed in *Lucifers* ſeat.

But did no others rejoyce for St. *Francis* his birth? Yes certainly, but who were they? I ſay, they were *Enoch* and *Eliah*, who appeared to a certain Frier, one *Benedict* beyond the Sea, and asked him what order he was on, he replyed of St. *Francis*, they ſaid then *Francis* is come? And they leapt away, and took the Frier into Heaven, and ſhewed him every thing there. It is not without cauſe, that *Enoch* and *Eliah* rejoyced about St. *Francis*, for every thing loves its like. The ſouls in Purgatory likewiſe rejoyce, who are freed on his birth day, eſpecially thoſe that are of any of his three Orders, fly immediately to the joyes of Paradiſe, the dead alſo rejoyce, becauſe they are raiſed by his merits.

Folio 28. As *Simeon* took the child Jeſus in his arms, ſo a Pilgrim, which was an Angel, came to St. *Francis* his Fathers door, and deſired the Maid that he might embrace the Child, and ſaid in this Village are two children born, this *Francis* and another *, this ſhall be for the better ſort, the other for the worſer ſort of men, as the bleſſed Virgin delivered Jeſus to the wiſe man that deſired it, ſo the Mother of St. *Francis* did to the Pilgrim. * *He meant* Dominic, *whoſe Orders cannot agree.*

Ditto.

Ditto. St. *Francis* had a ſpecial love to the Virgin, St. *Michael*, *John Baptiſt*, St. *Peter*, and St. *Paul.*

Fol. 29. St. *Francis* cured all diſeaſes, and which is moſt, he cured the leprous by the touch of his hands.

Ditto. By the Prayer and Merits of St. *Francis*, Chriſt raiſed many dead. For *Francis* is moſt ſingular amongſt the Saints by the Merits and Worth of his being markt.

Folio. 30. When *Francis* was in Priſon, he was chearful and merry, when his fellow Priſoners were ſad, which was imputed to him for ſottiſhneſs, for which being reprehended of one, he replied aloud, what think you of me? made anſwer himſelf, I ſhall be adored throughout the whole world.

Ditto. Francis in a moſt abject and vile habit lived in a Stable, lay upon the ground, eat Turneps, was cruelly whipt, and had ſtones thrown at him by Devils.

Folio 37. St. *Francis* went about to beg for his Victuals with a wooden diſh, when he had a mind to eat, what he had by that noble induſtry acquired, it went at firſt againſt his ſtomach, but at laſt he fell on, and it ſeemed to him to be the delightfulleſt meat he ever eat in his life. [*I ſuppoſe he was hungry.*]

Folio. 38. *Francis* ſaid to the Friers, Brethren, God hath called me by the way of ſin-

ſimplicity and humility, and hath ſhewed me this way in truth for me, and them that will believe and imitate me. And therefore I would not have you pitch upon any other Rule, but that which is ſhewn and given me from the Lord in mercy, and the Lord ſaid unto me, that he would have me to be as a fool in this World.

Ditto. Frier *Pacificus* was wrapt into heaven, whether in the body or without the body, God knows, and ſaw in heaven many ſeats, amongſt the reſt he ſaw one more eminent, and adorned with pretious ſtones. And he heard a voice ſaying unto him, This was the ſeat of *Lucifer*, but it is reſerved for *Francis* the lowly.

Ditto. St. *Francis* gave his Mantle away to an old Wife, as he went along the City of *Aſſiſium*, and ſhewed a vain-glory in it, and preſently declared to his Followers, that it was out of vanity that he gave it. He confeſt his ſins, that in his ſickneſs he ate fleſh, and had his meat ſtuft with lard.

Ditto. Men did kiſs the hands and feet of *Francis*, but he remitted the honour to God.

Ditto. This was a ſign that St. *Francis* deſpiſed the world, becauſe he did not love it. [*Moſt excellent.*

Folio 39. *Francis* is better than the Apoſtles, for they left only their little Fiſher-boats, and fiſh-

fiſhing tools, but not the cloaths on their backs. But St. *Francis* left not onely his Worldly ſubſtance, but threw by his Coat and Breeches, and threw himſelf naked both in body and mind, into the Arms of the Crucifix, which is read of no other Saint, from whence he may very well ſay to Chriſt, I have left all and followed thee.

Ditto. St. *Francis* kept the Goſpel entirely, as it is ſung of him, that he tranſgreſſed no jot nor tittle of it.

Ditto. The worldlings build them ſumptuous houſes, but St. *Francis* wiſhes no ſuch things, but had rather that the Houſes and Cells of the Friers, as to the materials, ſhould not be of lime, ſtone, or brick, but of hurdles and clay, and that they ſhould be low, and not high built. [*Not much obſerved now.*

Ditto. St. *Francis* was content with a looſe coat, his girdle and breeches.

Ditto. After he received the impreſſion of the five wounds, he gave his Tunick to Frier *Ruffin.*

Ditto. St. *Francis* asked a Frier from whence he came, the Frier replied, from thy Cell, when *Francis* heard *this*, he would never come at it more, ſo much did he abhor property.

Ditto. He ſaid theſe words of the Goſpel to them that came into his order; if thou wilt be perfect, go ſell all thou haſt, *&c.*

Ditto.

Ditto. As *Francis* walkt Chriſt crucified walkt along, when he ſtood the Virgin *Mary* ſtood with him, St. *John Baptiſt* and *Evangeliſt*, *Peter* and *Paul*, and other Saints and Angels, made frequent viſits to him.

Folio 41. St. *Francis* was tempted of the Devil, that he might be found like to Chriſt in that. Now you muſt know, that as none of the Saints (the Virgin excepted) but was afflicted and harraſſed by perſecution from the Devils, ſo there is none who greatly deſired it, eſpecially St. *Francis*, at whoſe birth, there was ſuch a buſtle in Hell, as you have heard.

Ditto. St. *Francis*, before his ſtigmatization or marking, was jocund, frank, and jolly, uſed to droll and ſing catches.

Folio 42. The old enemy the Devil minding to avert St. *Francis* from his religious deſign, brings an old Camel backt woman and throws her upon his boſome, and threatned that except he left his deſign, he would make him like her, [*Where note that nothing is more terrible in the Devils opinion to a jocular gentleman ſuch as the Saint, was the* Folio *before, than an huckle back old woman.*

Ditto. St. *Francis* being troubled with a pain in his head and eyes, contrary to cuſtome laid a Pillow under his head, the Devil preſently diſturbed him, but the Saint preſently called a Frier, and made him carry the Pillow

Pillow and the Devil, and all out of the Cell.

Ditto. Quoth the Devil to the Saint at Prayers, *Francis*, *Francis*, *Francis*, the Saint replyed, what would you have? He replies, there is no sinner in the World, that God will not have mercy on upon repentance, but he, that kills himself by severe pennance, shall never find mercy in the World to come. [*The Devil has clearly the better of the Saint.*

Ditto. St *Francis* and his Comerade found a great purse in *Apulia*, he knew it to be one of the Devils tricks, but his silly lay brother was earnest to take it up, and give it to the poor, but while he went about it, the Devil in the shape of a Serpent crept out of it, and presently both purse and his devilship disappeared. Another silly brother, found a peny in the Rode way, and presently took it up, and put it into his mouth with intention to give it to the poor. [*Yet who can tell*] but, was deprived presently, by the Devil, of the use of his tongue, and other members, but upon spitting out the peny, and doing pennance he recovered.

Ditto. St. *Francis* often saw the Devil, not only in a borrowed or counterfiet shape, but by clear Vision: he sometimes appear'd to him in his own proper shape to scare him [*The Author was a little out in his Philosophy concerning*

ning the visibility of Spirits or immaterial Substances.] Frier *Giles* asked St. *Francis* once, whether the Devil was so terrible, that a man could not abide to look on him the space of a *Pater Noster*: He replyed the Devil was so terrible, that no man could, for the space of half a *Pater Noster* endure it, but he would be frighted to death.

Folio 43. The Devil upon a time appeared to St. *Francis*, and said knowest thou not that sleep is the chief nutriment of the body? upon which the Saint put off his habit and breeches, and leaving his Cell went naked into a Wood in frost and snow, and tumbled himself upon the thorns and briers, until his body was all over bloody. [*It seemes he was beholden to the Devil, for had it not been for that admonition, he had loll'd on still.*

Ditto. The Devil had a mind to throw St. *Francis* down from the top of a high Mountain, headlong, as he was at prayers, but the Saint laid hold with his hands upon the Rock, and the stone, as it is to be seen at this day, yielded to his hands like wax, by which means he avoided the fall.

Folio 46. St. *Francis* hearing out of the Gospel, [*For it no where appears that he could read,*] Thou shalt not have mony in thy purse, nor shalt thou have two Coats. He being filled with the Spirit of God [*or stark mad*] presently threw off his shoes, laid by his staff, and

and contented himself with one course and ugly Coat, expressed after the manner of a Cross, and had a Cord for his Girdle.

So therefore the Apostolical life and Rule was taken up by blessed St. *Francis*.

The names of the twelve Apostles of *St. Francis*, who accompanied him in his life, and were mighty in the word and miracles.

Petrus.	*Angelus Tomndi.*
John de Capella.	*John de Sancto Constantino.*
Phillip the long.	*Bernhard de.*
Frier *Barh.*	Frier *Moricus.*
Frier *Giles.*	Frier
Bernhard de.	Frier *Silvester.*

The Order was Instituted, *Anno* 1217. *Apr.* 16.

Ditto. Frier *Giles* was wrapt up into the third Heaven like *St. Paul.* Frier *Silvester* talkt with God Almighty, as one Friend may talk with another, like another *Moses.* Frier *Moricus* lived upon raw herbs. And as *Judas Iscariot* was removed from the Apostleship, so was Frier *John de Capella*, struck with a Leprosie, and out of impatiency hanged himself, in whose place succeeded *William* an Englishman.

Fol. 47. *St. Francis* was buried at *Assisium*, but there is no part of his body to be found to shew the people.

Ditto. St. Francis opened the Mass Book, and at the opening, he met with the Counsel

of

of the Lord, *If thou wilt be perfect*, &c. At the ſecond opening he found, *Take nothing in the way*, &c. At the third opening he found, *He that will come after me*, &c. Then he ſaid to Frier *Bernhard* and *Peter*, this is our Rule, and our Life.

Ditto. *Francis* and *Bernhard* ſtood in a certain Porch, without any cloaths in a froſty ſeaſon, at which time a certain woman took them for Rogues and Theives, [*I believe ſhe was not much out.*

Folio 48. Frier *Bernhard* ſaw another Frier riding of a luſty Palphrey, he ran puffing after him, and ſaid, thy horſe is too fat and luſty, the Rule doth not allow it, for *St. Bernhard* was all over Charitable. [*Yet I think the Devil was not much ſhort, when he adviſed St.* Francis *a little before againſt ſleeping, being too much indulgent to the Body.*

Ditto. Frier *Bernhard* was white when he was dead, his fleſh was ſoft and ſeemed to ſmile, and was much fairer dead than alive.

Folio 49. One of *St. Francis* his Companions being wrapt into heaven in a cloak garniſhed with ſtars, and his marks were as ſo many bright ſtars, that ſeemed to lighten the City. [*The new Jeruſalem I ſuppoſe be meant not, for there is no need of glimmering lights there.*

Frier *Leo*, when he could not find *St.*

Fran-

Francis in his Cell, ſaw him lifted up ſo high, that he could but touch his feet, which he full ſweetly embraced, and kiſt, and ſaid, God be merciful to me a ſinner, and make me find mercy through the merits of this moſt holy man. Sometimes he ſaw him lifted up as high as the tops of Hills.

Ditto. *Francis* did foretel to this *Leo* his ſtigmatizing or marking, that God would in a few dayes do wonderful things upon ſuch a Mountain, naming it, ſuch as he never did before to any creature, at which the whole World ſhould wonder. This Frier *Leo* was in the mount with St. *Francis*, when the Lord impreſſed thoſe marks upon him. It was to that Frier *Leo* only that St. *Francis* gave up thoſe marks to be toucht by, and did purpoſely expoſe thoſe venerable hands, imbelliſht by thoſe wounds, both to the heart and eyes of Frier *Leo*. From which the Frier was ſenſible of ſo much devotion in his heart, that he well nigh expired.

Ditto. St. *Francis* applied ſomething to ſtanch the blood every day, except *Thurſday* in the evening, and all *Friday*, on which he would ſuffer nothing to be applyed, that he might be more intenſe within himſelf upon the love of Chriſt crucified on that day. St. *Francis* ordered the ſtone on which Chriſt

ſate when he appeared unto him, to be waſhed with Water, Wine, Oyle, and Balſame, becauſe (he replyed) I promiſed four things for my Order. 1. He that loveth the Order ſhall come to a good end. 2. He that perſecutes the Order ſhall be puniſhed. 3. He that doth not obſerve the Order ſhall be confounded. 4. It ſhall laſt unto the end of the World.

Ditto. Frier *Leo* deſired to ſee St. *Francis* after his death, and to that end gave up himſelf to faſting and prayer; to him appeared St. *Francis* ſplendid and jolly, having wings with glittering feathers, and Talents like an Eagle. Then Frier *Leo* askt him, why he flew about ſo? he anſwered, amongſt other gifts that God has given me, he hath granted that I ſhould help the devout Friers of my order, that I might by flying come ſooner to them, to help them in times of tribulation, and carry theirs and other good Friers Souls to Heaven, but the Devils, I ſtrike with my pounces, and will correct and afflict the bad Friers, and the perſecutors of the Order, with ſevere puniſhments.

Folio 50. A certain Boy troubled with the falling ſickneſs got a piece of Father *Le* his habite, and hung it about his neck and was cured, but loſing by chance the bleſſed rag, he was as ill as before, but coming to the Frier got another piece hung a-

about his neck, was presently and for ever cured of the distemper.

Ditto. The Countess of *Anguilla* being like to die, heard a Lady say, hast thou faith in Frier *Leo*, recommend thy self to him, but her Ladiship not being able to speak, recommending her self to Frier *Leo* in her heart, was immediately and perfectly cured.

Ditto. St. *Francis* understood the secrets of holy Frier *Massey*. For *Massey* going before him, asked him what way he would go, that way, replies he, that the Lord shall shew us, *Massey* rejoyns how shall we know that? By a sign, quoth the Saint, that I shall shew in thee, and presently commanded him by virtue of holy obedience, that he should turn round (as boys sometimes do in play), and never leave off until he was bidden, by which he got many an ill fall by the giddiness of his head. At last the Saint commanded him to stop, and asked him towards what place his face was towards *Sena*, replies the giddy brother, then let us go to *Sena*, sayes *Francis*, for such is the will of the Lord. [*Such kind of fellows are never out of the way.*

A little after. In this life such holy things or works were done by St. *Francis* that they could not have been more wonderful if an Angel had done them.

Ditto. Frier *Francis* and Frier *Massey* beg'd

together, and because *Massey* was a handsome man, and *Francis* a despicable fellow, *Massey* got far the better Alms.

Folio 51. St. *Francis* going to pray behind the Altar, received such a fiery fervour of the Divine presence inflaming his soul with the desire of poverty, that he seemed to send forth from his face, and the opening of his mouth as it were rayes of heat. And going out to his lay brother, he cried out, *A, A, A,* Brother *Massey*, and took up *Massey* from the Earth, and with the very breath of his mouth lifted him up into the Air, and drove him before him the hieght of a long pike. Frier *Massey* was struck with amazement, by that wonderful fervour of the holy Father, and received such admirable sweetness, and comfort in his Spirit, as he never remembred to have had in all his Life, afterward the holy Saint went to *Rome*, and was caressed and embraced by the holy Apostles St. *Peter* and St. *Paul.*

Ditto. St. *Peter* and St. *Paul*, being desired by St. *Francis*, obtained of Christ the confirmation of the Rule of the *Friers Minors.*

Ditto. A mighty flock of birds were got together to hear St. *Francis* preach.

Ditto. Frier *Massey* was in such a state of Grace, that he was affected with a perpetual joy, and often when he prayed did make an harmonious and uniform noise

for

for joy, and with a ſweet baſe, like a Turtle Dove, would cry out, *Ou, Ou, Ou.*

Frier *Conrade*, ſayes that *Ruffin*, was tempted of the Devil for following the ſteps of St. *Francis*, becauſe St. *Francis* was ſimple, and an *Idiote*.

Folio 51. The Devil tempted *Ruffin*, ſaying thou art damned, and *Francis* himſelf is damned, and whoſoever follows him is deceived [*Some Doctors think the Devil was much in the right.*] Which when *Ruffin* told Saint *Francis*, the good man replyed, if he appear to thee again, and ſay any thing to thee, thou ſhalt ſay open thy mouth, and I will ſhit in it. Soon after when *Ruffin* was in Prayer, the Devil appeared to him in the likeneſs of Chriſt, ſaying, brother *Ruffin* did not I ſay, that thou ſhould not believe the Son of *Peter Bernhardine*, why doeſt thou afflict thy ſelf? *He was Francis his Father.*

The Frier remembred his *cry*, and ſaid, open thy mouth, and I will ſhit in it. Then the Devil in great Diſdain, with rage and fury left him.

Folio 52. Saint *Francis* upon a time told *Ruffin*, that he ſhould go and preach at *Aſſiſium*, whatſoever the Spirit dictated unto him. Frier *Ruffin* replied, Sir, pray ſpare me, for I am but ſimple, Saint *Francis* replied, becauſe thou haſt no: been *Idiota.*

obedient, I command thee by the holy obedience, that thou go, and preach in ſome Church there, naked, all but thy arms ,to the people, but afterwards repenting the ſeverity of his command, he himſelf came in naked and heard the *fond* Frier preach. But the Citizens ſeeing them naked ſaid, theſe men do ſo much pennance that it makes them mad. [*This was as ſilly an act, and more immodeſt than ever was practiſed by our fopling Quakers.*

Ditto. Whoſo could touch the hem of Saint *Francis* , and Frier *Ruffins* garment thought himſelf happy. [*It ſeems they went naked but now and then for a frolique.*

One time when Frier *Ruffin* went up and down the City to beg for bread, a certain man poſſeſſed with the Devil cryed out, That beggarly Frier *Ruffin* , that goes about with one *Taſca* * torments , and vexes me with their great virtues, and prayers.

* *Another of the litter.*

Ditto. Frier *Ruffin* deſired to ſee the marks of Saint *Francis* , firſt , becauſe he waſhed his breeches, which were much bloodied with the gore that came from the wound of his right ſide. Secondly , he ſcraped the Saints fingers, and put 'em on choice, into his ſide, at which the Saint in great

great anguiſh cried out, brother *Ruffin*, God ſpare thee, what haſt thou done?

Folio 53. Frier *James* ſaw the ſoul of St. *Francis* fly to heaven, like a Star upon a white Cloud.

Ditto. The Friers, that lay in the Church of *Noſtradame*, ſaw a great company of Larkes got together, and ſinging upon the Roof of the Church, upon the Death of St. *Francis*.

Ditto. Frier *John* was ſo ſimple, that whatſoever he ſaw St. *Francis* do he did the ſame, when St. *Francis* ſwept the Church, he ſwept too, if St. *Francis* ſpitted he ſpat too, if the St. kneeled, he kneeled too, for which being reproved of the Saint, he anſwered, I promiſed to do every thing, that you do.

Fol. 54. Frier *Giles* a Lay Brother, ſaid to a certain Profeſſor in Divinity, that was preaching to *Saint Clara* and her *Siſter*-hood, hold your tongue Maſter, for I will preach; he was preſently ſilenced, and the Frier ſpoke moſt heavenly things. Then *Saint Clara* rejoycing in ſpirit, ſaid, this day is fulfilled the deſire of *Saint Francis*.

Ditto. Frier *Giles* uſed to ſay, amongſt all the Vertues I love Chaſtity beſt, but a certain Frier replied, is not Charity greater? *Giles* anſwers, what is more Chaſte

than Charity, and often ſinging aloud, he ſaid,

Holy Charity thou art even ſo,
That Worldly Fondlings never ſhall thee know.

A fine ſing ſong, yet as good in Engliſh as the Latine.

Ditto. A certain Frier Preacher being tempted about the Virginity of our Lady, went to Frier *Giles* for advice, which he ſeeing in ſpirit met him, and ſmote thrice upon the ground with his ſtaffe, and ſaid a Virgin before the birth, in the birth, and after the birth, and at every ſtroke upon the ground, a Lilly ſprung up, and freed the Frier from temptation. [*As well it might.*

Ditto. Frier *Giles* knew *Lewis* the French King, that came to ſee him, in a Pilgrims habit as far as *Peruſium*, ran out to meet him; where they fell into mutual embraces, ſpeaking to one another onely in the *S*pirit, not one articulate word, parted from one another with great ſatisfaction. [*Without doubt the King went home much wiſer than he came.*

O what a clipping and kiſſing was there with a hey down.

Folio 55. Frier *Giles* uſed to ſay, he was four times born, once of his Mother, the ſecond time by baptiſme, the third time by entring into his Order, the fourth time when

when he was rapt, at ſuch times as God appeared unto him. And in this laſt birth, as he ſaith, he loſt all his faith, from the clear Viſion of thoſe things, that are the ſubject of faith.

Ditto. The Devil appeared in ſuch a terrible form to him, that he loſt his voice for fear, and when the Devil got upon him, and cram'd him down, though he could not riſe, yet he got, as well as he could, to a Veſſel of holy Water, with which being ſprinkled, he was by faith freed from the Devils troubleſome company.

Ditto. A certain holy Perſon ſaw the Soul of Frier *Giles*, with the Souls of many Friers aſcending from Purgatory to heaven.

Ditto. Chriſt granted for the holineſs of Frier *Giles*, that all the Souls, that were in Purgatory, ſhould go along with him to heaven. amongſt wſtich went Frier *Lollus*, being freed from torments by the merits of Frier *Giles*. [*If this general Goal delivery be true, the Tale of* Pontius Pilate *his Maid is out of doors.*

Ditto. Frier *Giles* was once rapt into the third Heaven.

The Doctrines of Frier *Giles*,

There is nothing in which God can be better pleaſed than thou ſhouldſt hang thy ſelf.

by the neck, which he thus interpreted: A man that is hanged is not in Heaven, yet is lifted up from the Earth, and alwayes looks downwards, ſo it concerns us to be humble.

Ditto. Frier *Giles* ſaid to a certain man, if thou wilt enter into Religion, go and kill thy Parents, not with a material ſword, but with the ſword of the *S*pirit, becauſe he that hateth not Father and Mother cannot be Chriſts diſciple.

Ditto. To enter into Religion is to find an infinite treaſure of that heavenly Kingdome.

Ditto. It is labour upon labour to ſtudy piety and goodneſs.

Folio 57. Frier *Giles* ſaid to *S*aint *Francis*, that he was not pleaſed with the Piſmires, becauſe they were ſo ſollicitous for providing for to morrow, but the birds of the Air pleaſed him better, becauſe they provided no ſtores. [*A right Lubber, neither work himſelf nor love them that did ſo.*

Folio 58. The holy Religious are like holy Wolves, who ſeldome go out in publique, but upon great neceſſity. [*I have heard of Wolves, but never of holy before.*

Folio 59. From the beginning of the world until now a better and more expedient Religion was never known, than that of the Friers *Minors*.

Folio 60. Frier *Giles* being asked what he thought of Saint *Francis*, anſwered he was wholly inflamed with the hearing of his name. For Saint *Francis* ought never to be named, but a man ought to lick his lips for joy, he onely wanted one thing, *viz.* ſtrength of body, for if he had been as luſty as I, verily the whole world could not have followed him.

Ditto. Frier *Conrade*, when he was but fourteen years old went into the Order, and when he was ſet upon his ſtudy, he preſently retired from it, and undertook the adminiſtring the Almes, with the Office of Skullion for ten years, there came to him a very beautiful bird dayly, and ſate upon his ſhoulder, and ſometimes would go before him into a Wood adjoyning, ſinging moſt ſweetly, from which he received unſpeakeable comfort, but when *Shere* Thurſday approached, *Conrade* beſought the Lord, that he would take the bird away from him for three dayes, becauſe thoſe three days he would not receive comfort, but grieve and afflict himſelf. For good Fridays ſake, which ſo came to paſs, for the bird never came at him until *Eaſter* day in the morning, at which time it came far more beautiful than before, ſung much ſweeter notes, and conferred more comfort, and ſpoke, as its ſaid, mighty

ty things unto him, and in his ſight flew up in a direct tract to heaven. I firmly believe it was the holy Ghoſt, or at leaſt the Arch-Angel *Gabriel.* [*Some will believe through an inch board.*] There came alſo a Wolf to Frier *Conrade*, and took him by the neck like a Lamb, and led him to the Covent amongſt the Friers, which they ſeeing were wonderfully ſurprized, and out of mere devotion, began to weep mightily ſeeing the holineſs of the aforeſaid Frier, the ſame Frier beſeeched our Lady at the Purification, that ſhe would vouchſafe to him part of the comfort ſhe beſtowed upon holy *Simeon*, his prayer was preſently heard, for our Lady appeared with a great light, her Son with her, more beautiful than the Children of men, whom ſhe put into the Arms of Frier *Conrade*, he received him devoutly, and put lips to lips, and breaſt to breaſt, and was even melted away with the kiſſes, and embraces of Charity.

Ditto. The Soul of a certain Frier appeared unto *Conrade*, and inſinuated to him, that for certain crimes he was in Purgatory, and deſired him to ſay ſome *Pater Noſters* for his ſouls health, when he had ſaid an hundred *Pater Noſters.* The Soul gave the Frier many thanks for Gods ſake, and ſaid that he was freed from Purgatory,

ry, and was to go inſtantly to heaven.

Ditto. Frier *Conrade* was a powerful Preacher and raiſed five dead perſons, as the Devil reports. [*A ſpecial authority.*

Ditto. Frier *Senſus* did eat once a day herbs withered in the Sun, and tho he was a lay brother, yet being illuminated he ſaid many notable ſayings.

Ditto. Frier *William* raiſed two dead men. [*That was as common as piſſing a bed amongſt them.*

Folio 61. Frier *James* ſaid, that Frier *Juniper* had not ſpoke a word for ſix moneths, the flavour of whom, when he came, Frier *John* of the *Vale* ſaid he ſmelt twenty eight miles.

Ditto. Frier *Simon* raiſed a dead man, healed a ſick horſe, cured ſheep that were troubled with the lame evil, reſtored an old Woman to her hearing, and made three crooked men upright, with many other Miracles.

Folio. 62. Frier *Raymerius* a lay Brother, raiſed two dead men to life.

Ditto. A certain Woman had hurt her mouth, and ſwelled her throat with eating herbs, but calling in her heart upon Frier *Herman* was preſently well again.

Ditto. *Ugolin* in the City of *Narvia* being ſick of the Palſie called upon Frier *Matthew* of *Narvia*, and was made whole.

Ditto.

Ditto. Frier *John* of the *Vale* merited to touch the wound in Saint *Francis* his ſide.

Ditto. Where Frier *Barbarus* and *Moricus* are buried no body knows. [*Nor, I ſuppoſe, not many cares.*

Ditto. Frier *Simon* at *Aſſiſium* never learned Grammar, and yet would talk ſo deeply of the Lord, that his words ſeemed even ſupernatural, ſometimes when he was rapt into thoſe high expreſſions, he was in a manner inſenſible, for when a burning coal were put by a Frier to his Feet, he felt it not.

Ditto. Frier *Rollus* was at prayer in a certain Wood, and where ſome chattering Birds were by their noiſe a diſturbance to him, but he turning to them commanded them in the name of *Saint Francis*, never to come in that Wood more, and wonderful to tell, they went away and never came there again. [*If theſe Birds were Magpies, and the Wood in* Ireland, *its true, for no Magpies have been ſeen there ſince the time, but whether before or then I have not to ſay.*

Ditto. Frier *Leonard* being the Companion of *Saint Francis*, led his Aſſe, the *Saint* preſently conceived what the Frier thought, *viz.* That *Saint Francis* rides, and he on foot led his Aſſe, ſo you ſee preſently *Saint*

Francis

Francis knew his thought, then Frier *Leonard* falling down at Saint *Francis* his feet with tears begg'd pardon.

Ditto. There was a certain young Frier so humble that he lived in desert places, where he made a Fire to warm himself, and got some Cobblers ends to mend the Friers sandales, the Frier aforesaid came stark naked from *Fulginum*, and passing by another town, came into the midst of the City of *Assisium*, to the Covent, and when he was sore reprehended by the *Principal*, his answer was that he imposed that pennance upon himself, that the Principal might command him to return naked as he came. Another time he came to *Viterbium*, and when he was at the City gate, he put his breeches upon his head, and bound the rest like a fardel upon his neck, and so went naked through the streets of the City, where he suffered many undecencies, and so came naked to the Covent, and when the Friers cried shame upon him, he valued it not, so holy was this little Frier. [*A good whip would have done more than their wise Counsels.*

Ditto. The very same Chapman was received very honourably by a person of quality, and laid in a fair bed, but good Frier *Juniper* beshit the bed, and went away in the morning without taking leave. [*I*

should

ſhould have done ſo my ſelf.

The ſame well bred Frier determined to go to *Rome*, which when the Romans knew they came to meet him. But he played with boyes, till they left him without taking notice of better things, and ſo went alone into the City. The Romans thought he did it out of contempt, but moſt thought he did it out of meer ſimplicity.

Ditto. A certain ſick Frier had a mind to a hogs foot, then this pretious Frier *Juniper* took a Sword, and went to an herd of Swine, and cut off one of their feet, and boyled it for the Frier, but the owner of the Swine gave many reproachful words to St. *Francis*, and the Friers [*as to ſay truth who could forbear?*] but Frier *Juniper* gave the owner ſuch good words, that he gave them the remainder of the hog to eat for their *Pittance.* [*Propetantiâ.*

Folio 63. To a poor man that begg'd an Alms, he ſaid, I cannot give thee my habite, but if thou takeſt it, I will not gainſay, ſo the Frier was ſtript.

Ditto. The Devils were much afraid of this Frier *Juniper*, from whence it hapned, that a certain *Demoniack* as he paſſed by a Village ran away from him ſeven miles, and being asked the reaſon, he anſwered, he could not abide the patience of ſimple *Juniper*, which made Saint *Francis* to ſay,

when

when the Devils would not go out of men, that except they would go ſoon he would fetch Frier *Juniper* to them. * Then the Devils fearing the coming of *Juniper*, and not being able to endure the virtue and humility of Saint *Francis*, would quit preſently.

* *It ſeems he was holier than Saint* Francis.

Ditto. Frier *Juniper* made account once, to make a notable entertainment, and he got Pullets, freſh beef, and ſalt meat, ſeveral ſorts of herbs, put 'em all into a Caldron over a mighty fire, without either waſhing or cleaning any thing, and took mighty pains about boyling them, but when he was well ſatisfied with the entertainment and began to ſerve it up, it did not anſwer the Good mans expectation, for there were Pullets boyled with the Feathers, for which the Preſident reprehended him, and then he humbly acknowledged his fault.

Ditto. Saint *Francis* obſerving the holineſs of this *Juniper*, ſaid to the Friers, that I had a great Wood of ſuch *Junipers*.

Ditto. Frier *Juniper* kept ſilence for ſix moneths upon this account, the firſt day, he ſpoke not out of reverence for the *Father*, the ſecond day for the Son, the third for the Holy Ghoſt; the fourth for the bleſſed Virgin, and ſo on along for ſome Saint or other.

other. [*Had* Daniel *found out this trick he had ſcaped the Lyons den.*

Ditto. Frier *Juniper* had a Frier to his Schollar ſo patient, that if he had whipt him a whole day together, he would not have cried out: when Frier *Juniper* had ſaid cry, he would have cried, if preſently he had ſaid laugh, he would have laughed, when the good Frier heard of his death, he ſaid, I have no more good in this World, and breaking all the Utenſils of the houſe, he ſaid, that the whole World was undone by his death, and if it was not diſpleaſing to the Friers, he would cut his head in two parts, of one he would make a Diſh to eat out of, of the other he would make a Cup to drink out of.

Ditto. Frier *Juniper* ſaid, I wiſh that nigh my death, ſuch a ſtink may come out of my body that no body may come nigh me, and that they would caſt me out unburied, and ſo I may be left to be devoured of Dogs. This holy Frier, Saint *Clara*, when ſhe came to die, would have with her. [*So much for Juniper.*

Ditto. The holy Frier *Electus* in the ſight of many, after he had been buried ten years, roſe again, and laid him down in his Sepulcher.

Ditto. Frier *Andrew* one time had a mind to eat ſome roaſted fowl, but when they were

were made ready, and set before him, he would not gratifie his appetite, but made the sign of the Cross, and they all flew away.

Ditto. Frier *Leonard* cured a man that had been blind eight years.

Ditto. When Frier *Ambrose* had offended any body, he would ask pardon with a Rope about his neck, and do any servile Office for them, he raised six dead men, and delivered one from a bitch Wolf.

Ditto. Frier *Moricus* had some small inclination to harlotry, so he was contented with raw food, would eat no Flesh on *Christmas* day, if it fell on a *Friday*, which Saint *Francis* hearing, said, I will that these Walls might eat flesh that day, if it was possible.

Folio 64. Frier *Rinald* asked Christ what Order he would have him enter into, for his Salvation, and the Lord Jesus Christ answered, he would have him betake himself to the *Minorites*.

Ditto. The Body of Frier *Benedict* of *Marcellis* was found whole a long time after his death with the habit and cord, as if he had been buried the same day.

Ditto. Saint *Bennet* of *Arelium* received the Emperour of *Constantinople*, and King *John* of *Hierusalem* as it is said, into our Order, [*I suppose then it is a lie.*

Ditto.

Ditto. The ſame *Bennet* had a great devotion for the Prophet *Daniel*, whoſe Sepulcher is at *Babylon*, and kept by Dragons, which the devout Frier had a great inclination to ſee, but could not by reaſon of the teadiouſneſs of the way, and becauſe of the Dragons; at laſt, a great Dragon appeared unto him, and took him upon his tail, and away with him to *Daniels* Sepulchre, then opening it, he took a finger of his body out of pure devotion, and was carried home again by the ſame Dragon, from whence it is thought, that it was an Angel of the Lord.

The ſame good Man, like another *Jonah*, in the time of a Tempeſt, was thrown over board, and taken up in a Cloud, and carried into heaven, where *Enoch* and *Eliah* ſaw him, they asked him who he was? he anſwered he was a Frier of Saint *Francis*, they then from their ſeats leapt up, and led him up and down heaven, and ſhewed all things there, and he was preſently carried back again by the Cloud into the Sea, which all that ſaw wondred at. [*As well they might.*

Ditto. This Frier *Bennet* cured a Woman, that was fiſtulated all over.

Ditto. When *John* of *Ancone* was an Infant, he ſuckt but once a day, *Mondayes*, *Wedneſdayes*, and *Fridayes*. In meditating upon

upon the Paſſion of Chriſt, he did much afflict himſelf with weeping, and did execute ſuch ſtrange ſeverities upon himſelf, that from his clean and white fleſh, rivulets of bloud iſſued out, he ſewed nettles about his neck, and body.

And when one ſaid he would make a good *Minorite*, he no ſooner heard ſo, but being inſpired by the Lord, he entered into the Order, and kept the Veſtry, and was a Choriſter, he went naked in Winter time both in froſt and ſnow, he had nothing but his Breviary ſometimes, ſometimes he wore a Shirt of Mail, ſometimes a Hogs skin, ſometimes a Tunick made of horſe-hair, and about his loyns an iron girdle: thirty years he drank water only; in Lent he eat nothing, but every day as many herbs as a man might hold betwixt two fingers; three years together he never ſate ſleeping nor wakeing, but at meals or in the Chapter, or Chore, God viſited him for three moneths every day, and gave him that grace, that he ſhould underſtand the meaning of every *Scripture*. He preached at *Florence* in the Streets when it was fair weather, but preſently a ſhowre of rain fell, and neither wet him nor the Pulpit, which all the people wondred at. He was viſited by the bleſſed *Virgin* and the holy Angels; the Virgin ſtood by him a whole day in the ſame form ſhe was in when

when ſhe converſed upon Earth. Saint *Francis* appeared to him with his wounds, and when he had ſtood a good while with him, he ſaid, ask me what thou wilt, and I will give it thee, he deſired onely to touch and kiſs his wounds, which Saint *Francis* granted him to his wonderful ſatisfaction.

Saint *Lawrence* alſo appeared unto him, where he ſung upon the Feſtival of his Martyrdome, and lookt upon him with a compaſſionate eye, as he lay upon the Gridiron, and when *Salve Regina*, or hail Queen was ſung, he appeared again, ſaying, I am now glorified upon the account of this Gridiron.

Once at the Office of Maſs, he deſired to ſee Chriſt in that form in which he hung on the Croſs, Chriſt preſently appeared to him, and lookt upon him with pity and compaſſion. Another time in a Wood he deſired Chriſt to appear unto him; then Chriſt appeared to him three or four times, but turned his back, and ſaid nothing, but the Frier wept till Chriſt ſhewed him his face, and extended his hands, as the Prieſt does when he turns to the people, then he preſently fell at Chriſts feet, which he offered to him to be kiſſed, and he watered them like another *Mary* with his tears, then he offered his hands to be kiſſed.

And

And Frier *John* rising approached to the Lords breast, and embraced him, and Christ kissed him again, then he could preach of any deep point of Divinity. His heart and his soul burnt more than if he had been an hundred times in a fiery Furnace, and for extream heat, he was forced to cry aloud. Once in a rapture he was lifted up by God above every Creature, and his Soul was even swallowed up in the bottomeless depth of Divinity, and plunged in the Ocean of the Divine Infinity, so that his heart could not think, nor tongue express any thing that was created, formed, sensible, comprehensible or imaginable; for his Soul was dilated like a drop of Wine in the depth of the sea, and he saw nothing but God in every thing, above all things, beneath all things, and without all things; and then he perceived three Persons in one God, *&c.* So that by thus meditating and weeping, he came to those unspeakable lights.

The same Frier was prevented with so much sweetness in the delicacies of the Assumption of the Virgin, that he went into a Wood, least he should be heard of the other Fryers, and made long Prayers when he thought of the Words of Consecration, *This is my Body*, upon which consideration being illuminated, he saw Christ and the blessed Virgin, and being inspired by this

Vision

Viſion, he came the day after to celebrate the Maſs, and at the words of Conſecration he often ſaid, *This is*, *This is*, and could go no further; then the Prior with the Friers came to help him, but he had no ſooner ſaid *My Body*, but preſently the Lord Jeſus Chriſt appeared, and ſhewed him the humility by which he was incarnated, and which cauſed him day by day to come into the Prieſts hands.

When therefore he ſaw the Lords preſence his heart melted like wax, and he fell backwards, but was held up by the Prior and the reſt, and they carried him as a dead Man into the Veſtry, and then he lay as one dead, until after three of the clock in the afternoon in Summer time, neither could he finiſh the Office: This he revealed to a certain Frier that was his Scribe.

[*It ſeems this Cloud of Witneſſes reſolves into his own ſingle teſtimony.*

Another time, as he was celebrating Maſs, Chriſt appeared to him with a lovely beard, cloathed in a red veſtment, whereby he was ſatisfied, that by that Maſs God was appeaſed for the whole World, and eſpecially for them he recommended.

[*If any Chapter in the Alcoran of* Mahomet *can out do this in non ſenſe and blaſphemy, I am miſtaken.*

Ditto.

Ditto. This holy Saint was frequently apt up into God, as a mans hand is shrivelled up by burning, as has been experimented.

Ditto. Frier *William* fell on his knees to Prayer in a certain Hermitage, then the Devil standing by, bending his knee, gave him a cuffe upon his Chaps, when he had long time indured him, he thrust out his hand, that he might catch him as he struck, but the Devil warded the Friers hand, and struck him again, so that five blisters did rise upon him, that he could not stir out for many dayes.

Folio 65. Frier *John*, when he celebrated Mass on our Ladies day in Winter, was taken after dinner with a fever, and died on the Vigils of St. *Laurence*.

Ditto. Frier *James* of *Barleta* to whom Christ appeared in a Wood, certified him of the Remission of his sins, which he alwayes wisht for, in token of which Christ put the Frier *James* his hands betwixt his; out of respect to which he washed not his hands a long time after, and as long as he did so, he felt a most fragrant smell. But one day two Friers came to see him, and he had a mind to eat with them, and perceived no smell, for which he grieved all his life after.

Ditto. Frier *John*, when he was celebrating the Maſs of All Souls, as in the elevation of the Hoſte, he offered to God for the Souls of all that were dead, he ſaw an infinite number of Souls paſs out of *Purgatory* into Heaven in the likeneſs of Spirits of fire.

Folio 66. Frier *Bartholomew* of *Bucium* left his Wife and Children all that he had, and became a moſt devout Frier *Minor*, and after death did many Miracles.

Ditto. Frier *Roland* had a Cat, that every day brought him a little Bird, which the Frier gave back again to the Cat to eat, when the Frier died the Cat fell dead at his feet.

Ditto. A certain Judge hearing in his Window, how Frier *Francis* ſaid to the Swine-heard, ſpeak to the Swine that they go into the City-gate, as Judges go to hell, the Hogs immediately obeyed, and with their whole number preſſed thorow the Gate, which the Judge ſeeing, became afraid of hell, and ſo turned Frier of the Order.

This Frier was ſent by Pope *Gregory* to reduce the ſtubborn *Romans* to the ſubjection of the Church, upon their refuſal he ſaid that God in a ſhort time would puniſh them with the overflowing of the River, which came to paſs. For which Miracle ſake the Romans became Liege men again to the Pope.

Ditto. Frier *Nicholas* raiſed a dead man

and

and to another, who had his eyes torn out of his head, he gave new ones.

Ditto. Frier *Bonirus* heard Christ say, that he made the rule of Saint *Francis*; Saint *Francis* appeared to him in a golden habit, and offered him his wounds to be kist, which shone more gloriously than the Sun.

Ditto. Frier *Gerrard* a great Preacher, once a day spake most highly in the commendation of Saint *Francis*, which wrought upon a certain Citizen. Who went home, and fell a sleep, but was rapt into Heaven, and saw Christ, the blessed Virgin, and other Saints: the Saints went all as it were in procession making their reverences to Christ and his Mother, but when he could not see Saint *Francis*, he said to the Angel, that was his guide, where is Saint *Francis*, and his followers? The Angel said, have a little patience, and you shall see what entertainment Saint *Francis* hath here: And with that Christ lifted up his right Arm, and out of the wound in his side, Saint *Francis* with the flying banner of the Cross, and a multitude of Friers and others sallied forth. This story did the * Citizen tell to the Frier *Gerrard* and others, gave all his estate to the Friers, and was made one amongst them. * *Tis pity he had no Name.*

Ditto. A mighty shole of Fishes both great and small, heard Brother *Tony* preach and

they all held their heads a little above water. The great ones lay in the deeps: where the water was more ſhallow, the leaſt Fiſhes came; and ſo were more nigh unto the bleſſed *Tony*, and during the Sermon ſome Fiſhes * cryed out, others opened their mouths, and bowed their heads. At laſt the Fiſhes, having got leave of the bleſſed Saint, departed with great frolick and joy. [*It might afford matter for a problem, whether if* St. Tony *had wheedled theſe devout animals into a net, and pickled them up for the good of the Covent, it had not been a breach of truſt, or at leaſt diſhonourable; there is room for Arguments,* pro *and* con, *which I leave to the more ſubtle diſputants.*

* *No longer the Proverb as mute as a Fiſh.*

Ditto. The ſame Frier upon a time preached before the Pope and his Cardinals, there were Greeks and Latines, high Dutch, French, Engliſh, and many others of divers Languages, but *Tony* himſelf was a Spaniard. Then they ſaid, is not this man a Spaniard, and how do we hear from him, every man in his own tongue in which he was born? For they all underſtood him. The Pope being amazed ſaid, of a truth this man is the * chief corner ſtone of the Teſtament, *&c.*

* *Archa.*

Ditto. Another time he preached in a Meadow, at which time, God being willing

to

to shew the holiness of this Frier, caused a great Tempest to arise, and when the People would have been gone the Frier said: I say unto you on the behalf of our Lord Jesus Christ, that none of you shall have any harm: so when the rain and a mighty storm of hail fell, which from the great quantity of it compassed the people like unto a Wall, there was not one drop of rain or one hailstone fell upon them. This Miracle is ~~is~~ ingraven in that Frontis-piece of the great Church at *Bituri*, as I have been informed by a Frier.

Ditto. A certain man whose name was *Bonelus*, would not believe that the consecrated bread was the body of the Lord, for then his Asse might eat the body, when Saint *Antony* heard of this, he celebrated Mass soon after, and carried the consecrated bread, and shewed it to the Asse. The Asse presently down of her knees, and bowed her head so making reverence, when good man *Bonelus* saw all this, he turned Catholick. [*Who could forbear?*

Ditto. A certain Lady, was so taken with his preaching, that she gadded after him, not minding the affairs of her own house, for which her Husband reproved her. She then went into a Garret, and there heard the good Frier *Tony* preach, as well as if she had been in the Church, when her Husband called to her from

below, and asked her what she did there? She answered, I am hearing the good man preach. He said, she was mad, but when he went up, he was by hearing himself satisfied to the contrary, and ever after permitted her to be an auditour of Saint *Anthony*.

Dit. A certain man, being prickt in Conscience, came to confess to St. *Anthony*, but when through extream grief and anguish, he could not get out one word, the Saint bad him write a Catalogue of his sins and give it him, which he did, and presently by the merits of this holy *Tony*, and a true contrition, he found the writing all razed or blotted on.

Dit. Both men and women came severally to hear him, he raised several dead men. The Devil had a mind once to have *Godfrey'd* or strangled him, but by calling upon the blessed Virgin, he was set free. He not only spent his time in preaching, but he made it his business to direct a method for it.

Folio 68. One confessed to St. *Anthony* that he had struck his Mother with his foot, *Tony* applyed the words of the Gospel, and said, if thy foot offend thee cut it off, he not understanding the true meaning of the word, went and cut off his foot, but Frier *Tony* presently set it on again, he cured both deaf, dumb, and blind.

Dit. Certain Hereticks invited him to a Collation, and said the Gospel says, thou shalt eat

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of every thing that is set before thee, and presently they set before him an horrible great Toad, which St. *Anthony*, by making the sign of the Cross turned into a roasted Capon; he raised many dead men.

Dit. At the death of him the bells rung without hands.

Dit. A certain man would not take his Wife along with him on Pilgrimage to St. *James*, so she threw her self headlong into a deep Water, but by calling upon St. *Anthony*, she not onely escaped drowning, but her cloaths were kept from wetting.

Dit. A certain Souldier being taken prisoner, and the morrow after being to be beheaded, by praying to St. *Anthony* was fetched by night out of Prison and set free. [*A better way than the formality of a* Habeas Corpus, *but some think St.* Anthony *is not so good as he has been.*

Dit. Frier *Odoric* raised a Frier *Minor* from the dead, this did Frier *Henry* tell unto me, Mr. *Bartholomew* [*Then ten too one Frier* Henry *lyed.* He wrote a book which begins *the ungodly men declared lies, unto me, &c.* he also made a withered Tree bring suddenly both leaves and fruit.

Dit. When he went to mount *Sinai* on Pilgrimage to St. *Catherine*, with the Marquess *Corncivius*, afterwards Duke of *Venice*, he said unto him, it is revealed unto me, that my Father and Mother lie a dying, I will go see them and bury them to morrow in the evening. I

will return to you, and did ſo, which afterwards the Marqueſs returning into Chriſtendome found perſonally to be true. This Marqueſs when he had no Sons, by the interceſſion and merits of the Frier, obtained two Sons, I have ſet down only what I have heard becauſe I have not ſeen the Legend.

Ditto. Frier *Bentivoglio* was ſeen after his death by a *Country* Farmer, for which he left his Country affairs, and turn'd Frier *Minor.* This Frier carried a leprous perſon fifteen miles in one day, which he could ſcarcely have done, if he had been an Eagle.

Ditto. Frier *Peter* did often faſt to St. *Michael*, who at laſt appeared to him, ſaying Brother *Peter*, thou haſt laboured faithfully, and much afflicted thy ſelf for me, I am come to comfort thee, therefore ask what thou wilt, but the Frier replied, I ask this boom, that thou wilt beſtow upon me the remiſſion of all my ſins, but *Michael* ſaid, ask ſome other boon, for I will eaſily grant that; but when the Frier would ask no other, St. *Michael* ſaid, for the faith and devotion, which thou haſt alwayes had towards me, I will procure thee many Graces. This diſcourſe laſted a great part of a night.

Ditto. Frier *Peter* deſired it might be revealed to him, whether the bleſſed Virgin, the Evangeliſts, or St. *Francis* grieved moſt about the Paſſion of Chriſt, and when he had wept

long,

long, then appeared to him the bleſſed Virgin, St. *John*, and St. *Francis* in glorious array, but St. *Francis* was more glorious than St. *John*. Than ſaid St. *John*, fear not Brother *Peter*, we come to comfort thee, and to clear thy doubt; thou muſt know then that after St. *Mary* and me, St. *Francis* grieved above all, but when the Frier asked the Apoſtle, why he had not as rich a Veſt on as St. *Francis*, the Apoſtle anſwered, becauſe St. *Francis*, when he was in the world wore worſe cloaths than I. Then St. *John* gave Frier *Peter* a fair Veſt, which when *Peter* would have put on, with great wonder and amazement, he began to cry out, Brother *Conrade* haſt, and come help me. Come and ſee theſe wonderful things, then Frier *Conrade* came, and he told him all.

Ditto. A certain Boor, being ſick made his Vow to Frier *Dominic*, and viſited his Sepulcher, and was immediately recovered.

Ditto. Frier *Giles* being rapt into Paradiſe, doubted with St. *Paul*, whether it was in the Body or no.

Folio 70. Frier *Suffian*, when he was in one of his extatick Raptures, the birds came and ſat upon his arms and ſhoulders, and ſung moſt wonderful Ditties, when any body asked him queſtions, he anſwered, like an Angel, ſo that People reverenced him as another *Moſes*, when he was ſick, he would take no

carnal Medicine, but merited to receive comfort from the bleſſed Virgin her ſelf, and ſo the Virgin *Mary* came with three Virgins attendants, that carried three boxes in their hands. The bleſſed Virgin took a ſpoon, and gave him one *Bolus* of the heavenly Electuary, he had no ſooner taſted it, but he was ſenſible of ſo much grace and ſweetneſs, that his Soul could ſcarcely ſtay in his body, no more ſweet Mother, no more ſayes he, for I am not able to ſuſtain ſuch ſweetneſs, but ſhe gave him more of it, and emptied the firſt box; the Virgin then took another box, which when the ſick man ſaw, he ſaid, O holy Mother of God, if my Soul was ſcarcely to ſuſtain it ſelf by reaſon of the ſweetneſs of the firſt box, how ſhall I be able to abide the ſecond. Then the bleſſed Virgin ſaid, Son take a little of this ſecond box, then the Frier was illuminated with ſuch ſerenity of divine light, that he clearly ſaw in the Book of Eternal life all men that were to be ſaved, even to the day of Judgment. Then being like to die he ſaid, *O in peace, O in that, that, let me ſleep, let me reſt.*

Ditto. Frier *John* was of ſuch modeſt carriage, that many thought he was a Woman, for which the Friers ſearched him.

Ditto. Chriſt appeared to Frier *John*, and ſaid Son, ask of me what thou wilt, he ſaid, I know not, O Lord, what to ſay, I deſire, that thou wouldſt forgive me all my ſins.

He

He had the Office of the Gardiner also, he desired of God, that he should suffer Purgatory in this World, and a voice answered, he should; and chuse whether thou wilt have one day in Purgatory, or six dayes of affliction in this World, and he chose seven.

Folio 72. Frier *Boniface* never mist Fast, tho he was even at the extremity of death, he celebrated the Mass with Tears, he would never have servant, and walkt alwayes on foot, when he visited his charge.

Ditto. Frier *Andrew* heard a voice, saying unto him, O wretched man, why dost thou destroy thy self with fasting, watchings, and other severities? Thou must know thy self to be damned, and thou cannot by any means be saved. The Frier being troubled, a voice from Heaven, exhorted him to perseverance.

[*This might be a cross bite of the Devil, and where is* Frier Andrew *then.*

Ditto. Frier *Francis*, in celebrating of Mass, found a Spider in the Cup, which he would not cast away, but drank it off with the bloud, afterwards scratching his thigh, where he felt it itch, the Spider came out of his thigh without hurting the Frier.

[*The Knave might have let this lie alone, for a Spider is not such poyson, as to deserve such a lie: For a cup of strong Wine without*

out

out a Miracle is antidote enough againſt one.

Ditto. Frier *Thomas* cut off his Thumb out of humility, becauſe he would not be a Prieſt.

Ditto. Frier *Auguſtine*, when he ſaw Saint *Francis* aſcend up into Heaven, cried out, look for me Father, look for me, and a while after died.

Ditto. Chriſt in the poſture of crucifixion, appeared to Frier *Phillip*, and impreſſed ſuch a great pain in the Friers body, *viz.* his hands, feet, and ſide, that he was wonderfully tormented with the bitterneſs of the paſſion, and as often afterwards as he remembred any thing of the paſſion, he would ſmite his ſide, hands, and feet, either with ſome Nail or Wood.

Ditto. Frier *Francis* of *Duratium* eat no bread for ſeven years, but knowing of his own death, he reſigned his Riches, *viz.* his breeches and Cord up to the *Prior*, after his death theſe Miracles were done. His body was as ſoft as if he had been alive, when his Nails were cut off for reliques, bloud flowed out. A blind man, by touching the hood of this Frier received ſight. The ſame thing hapned to Lady *Laverſa*, and *Margaret* the Wife of *Phillip* the Judge, whoſe Damoſel *Katherine* being vexed with a Devil, was made free by viſiting his dead body.

Ditto. Frier *Adam Ruffus* did many Miracles

racles after his death. A young wench called *Paſcha*, and *Mary Drapella*, being poſſeſſed by the Devil, were freed by viſiting his Sepulcher.

A certain woman, whoſe name was *Margaret*, in the extremity of Child-birth, hanging a Ring about her neck, that had been touched by the Sepulcher of St. *Ruffus*, was ſpeedily delivered.

Ditto. Frier *Sigiſmund* appeared when he was dead to a certain woman, ſaying, go to the Frier, who is called *Reſtagnus*, and ſay unto him, that they bring my body into this Wood, the Woman neglected, the following night he appeared again, ſaying, if ſhe would not do it, he could carry her from place to place, but ſtill ſhe did it not. The third night he appeared to her, and cauſed her to be ſoundly whipped, the woman being taught by that ſcourging, carried that ſtory to the Monk, but the reſt of the Friers would not permit her to return his body; the fourth time he appeared to the woman, and ſaid, go and tell *Reſtagnus*, that he give thee my body, by this token, that ſome while agone, he perjured himſelf, and never confeſt it, and commanded him to confeſs, otherways he ſhould go to Hell, the Monk hearing this revealed the ſin in confeſſion, and afterward to them all, to ſhew the holineſs of

Friers

Frier *Sigiſmund.* Then a voice was heard from Heaven, Frier *Sigiſmund* will lie in the Woods, and be lapt in Lawrels, and Mirtles: But one Frier out of meer devotion robb'd his body of one Tooth and one Finger, but he appeared to the woman again, ſaying, go and tell the Monk, that he has not carried my whole body, for there is a Finger and a Tooth wanting; when the Monk heard this, he reſtored the relicks.

Folio 75. Frier *Bonavent* raiſed two dead men, cured three blind, dumb, and deaf men, and many other Miracles.

Ditto. Chriſt appeared to Frier *Electus* in the ſhape of a Dove, inviting him to eat with him meat upon his naked feet. The King of *Portugal* begg'd his body and had it, by whoſe ſuffrages many Miracles are wrought.

Ditto. When they had nothing to eat, Frier *Gerrard* obtained of God by Prayer, very excellent dainties of proviſion, with which he refreſhed the Friers plentifully and well, who ſaid they never eat ſuch excellent meat in all their times.

Folio 74. Queen *Elizabeth* obtained a Son, by the Prayers of Saint *Francis*, and Saint *Lewis.*

Ditto. The bleſſed Virgin appeared to Frier *Peter*, and comforted him, talking with

with him a great while, which he afterwards revealed to his Secretaries; when he died the great Bell rang, but the Rope breaking, an Angel of God tolled it a long time, then they came from all parts of the City to touch, and kiss his body, and to have some Reliques of his habit. The City was filled with so sweet perfume when he was buried, that it is incredible.

[*Yet as true as any of the rest.*

Ditto. A certain Frier called upon Frier *Gerrard*, and was freed from an extream cough, his habit did recover many from great Sicknesses, *viz.* an hundred possessed with the Devil, and many blind Persons.

Ditto. Frier *Matthew* of *Marsellis* having a Cancer in his secret parts, by applying a piece of Frier *Gerrards* habit was cured.

Ditto. Frier *Anthony* sweat extreamly when he was dead, so that it ran through his habit, and then upon his body sate a beautiful young man, who gave a full account of the Friers life, and then vanished.

Ditto. Frier *John* of *Buca* was so holy, that men that drank of the Water that his body was washed in, were freed from all diseases.

Folio 75. Frier *Bonaventure* was so holy, that Mr. *Alexander de Hales* did say sometimes:

times of him, that in him *Adam* ſhould ſeem not to have ſinned.

Ditto. Frier *Drodro* was ſo holy, that an Angel miniſtred to him at Maſs, and another Angel made his horſe ready for him to take the air.

Ditto. Frier *William* could by prayer bring Ships back into the haven.

Ditto. Frier *William* Biſhop of *Poictiers*, was unjuſtly depoſed by Pope *Clement* the fifth, and after his death the Pope was cited in an eſcript to appear before the Judgement Seat, and the Pope ſoon after died ſuddenly.

[*Either the Franciſcan or the Pope was in the wrong.*

Ditto. Frier *Simon* was ſo holy, that at his mouth was ſeen the Holy Ghoſt in the likeneſs of a Dove.

Ditto. An Angel miniſtred to Frier *Ralph* at Maſs.

Ditto. Frier *Aldenvrius* cured both the quick and the dead.

Ditto. When the Lay Brother *Venantius* died many Souls went out of Purgatory into heaven.

Ditto. Mr. *Alexander* is called the Well of Life.

Ditto. Frier *Lewis* was of the Blood Royal, yet was made a Frier *Minor* and the Son of the poor crucified St. *Francis*, his

Tutor

Tutour was *Pontius Carbonelli* an able man, and he learnt of him in seven years Grammar, Logick, Metaphysicks, Natural and Moral Philosophy, with Divinity, he was so beautiful that the Women used to say, they never saw a more comely man, and were never satisfied with looking on him; they were both Virgins, and other handsome women brought to him, which he rejected, as if they had been Rebels and Rogues, he reproved the Friers vehemently when they cast any wanton eye upon women, neither durst they out of respect to him do an undecent thing. He would not look upon his Sister the Queen of *Arragon*, for all the importunities she could make to him. A certain Lady hearing this, would try him, whether he was Chaste or no, and threw her pigsneys *Doulx Yeaux* upon him in the Church, but he ne're minded her, he would continue all night in prayers and tears. The Devil came once to tempt him in the shape of a black Cat, but he drove him away with the sign of the Cross he used to call lice the poor peoples gems, all the day he confest, and said Mass he slept upon the ground as a sign of his great humility, when any body spoke any thing devoutly he would fall a weeping. A certain Woman of *Tholouse* having been troubled with a bloody flux, said to her

self,

ſelf. If I could but touch the hem of his garment, I ſhould be whole, and was made ſo upon it, many other wonders he did, which have not come to my notice. The Waxen Tapers, that were put out at his Grave, were ſuddenly fired by an heavenly light, he raiſed above ſix dead men, beſides many other things.

Folio 77. Frier *Roger* uſed to confeſs himſelf nine or ten times a day; he ſaid it was in the power of man, to ſhun all occaſions of ſinning, he alſo ſaid that the mind that truely loves God, will as ſlowly incline to a venial, as a mortal ſin. He enjoyned another Frier for an idle word, to ſay, the *Miſerere*, the *Creed*, the *Pater Noſter* and *Salve Regina*, he ſaid, that he knew a man that was a great many times wrapt up into Heaven, and he thought it to be himſelf.

Ditto. He told his Confeſſor, that once at the Maſs he was rapt up ſo high, and united to God, that it ſeemed to him, that he was God.

[*If this be not Blaſphemy, then there is none.*

He was ſenſible of ſo much ſweetneſs from God, that he was forced to cry out depart from me, O Lord, *&c.* In a certain Viſion he ſaw Jeſus, and ſaid, Lord, who art thou, Jeſus anſwered *I AM* that *I AM*, and added, thou art welcome Son

and

and ſigned him, ſaying, thy ſins are forgiven, he was once wrapt into Paradiſe, and ſaw the Lord communicating to all the Saints in Order, and a Saint ſaid, what Order art thou of, and he anſwered, a Frier *Minor*, and ſo he gave him the conſecrated Hoſt, and ſaid unto him, that he was to go and preach to certain Nuns, that were weak in Chriſt, and he did ſo.

Folio 78. Frier *Roger* being asked of Frier *Bertrand*, concerning ſome Friers, whether they were ſaved or no? anſwered, why do you ask that queſtion, all are ſaved, that die in the Order, and Rule of Saint *Francis*.

Ditto. When he was dead he appeared to a certain Woman, who confeſſed all her Sins to him, and he abſolved her.

Ditto. Frier *Rodorick*, ſaid, he ſaw *Charles* King of *France* plunged into Hell for a Schiſm he made in the Church.

Ditto. Frier *Harvy* ſwam over a Water upon a Mantel, ſquat down on a Cradle, in which was a young Child, and killed it, the Mother cried out, but the Frier reſtored the Child to life again.

Ditto. By applying the duſt of the Sepulcher of Saint *Gallus*, the ſick were healed.

Ditto. Frier *Nicholas* raiſed a dead Damoſel

to

to life, and cured blind men.

Ditto. Frier *Peter* celebrating Masse in *Brabant*, was perceived by a boy, that scarcely knew how to speak, that he eat Christ in the form of a little Child.

Folio 79. There is mention made of many Friers to which the Virgin used to appear.

Ditto. Frier *John* the Provost of *Spire*, (a certain boy at *Brussels* being drowned, his parents making a vow to visit his Tomb at *Spire*) raised him to life again, he made eighteen crookt men upright, he cured two Paralitiques, two blind men, and some dumb, the Lamp that hung over his grave being eighteen times put out, was kindled again without humane help.

Ditto. In *Erford* lies Frier *Bennet*, who was the Virgin *Maries* Botcher.

Ditto. Frier *Erethdus* saw an Angel offering incense while the Friers were Singing in the Quire. The Virgin *Mary* used oftentimes to administer comfort to him.

Ditto. In *Mulhuse* lies Frier *Herman* of *Gerstagen*, in whose name an infinite Company of Miracles were wrought, the dead men raised, the blind, the lame, the mad, the dumb, the crookt, the prisical, *&c.* were cured, he cured one woman through the merits of the blessed Virgin.

Dioto. In *Halberstad* lies Frier *Osto*, who

was

was cured of the Kings evil by Saint *Euphemia*, where he was a ſecular Canon, he was commanded to be a Frier *Minor*: He did many Miracles after his death. There was a certain man, who had been troubled with a *Fiſtula in ano*, fourteen years, who by touching it with his hand, after he had toucht Frier *Oſto*'s hand was cured, he cured one Woman that was grievouſly troubled with a ſore breaſt, by appearing to her, and ſprinkling her with holy Water: Another was cured of a lame knee by praying to him.

Ditto. Frier *Corrade* is buried in the new City in *Auſtria*, a great Patron of Miracles. But becauſe he was not buried amongſt our Friers, the *Provincial* commanded him that he ſhould do no more Miracles, he obeyed the *Provincials* command, and never wrought Miracle after. [*An excellent argument of Charity.*

Ditto. Frier *John* of *Barford* is buried in *Dacia*, at his Tomb the ſick are cured, and the men that are killed are recovered. [*But I doubt ſome crabb'd Knave or other has given the like general order, that neither he, nor any of the Gang, work Miracles more.*

Ditto. In *Uratiſlavia* lies Frier *Marquardus*, who has been famous for Miracles.

Ditto. *Chriſt* appeared with a terrible countenance to a certain Prior, and asked him

him of what Order he was, he answered of Saint *Benedicts*. Then Christ said to Saint *Bennet*, doth he say true *Bennet*? [*This is a pretty sort of Blasphemy, but no harm in it, as they think, I suppose*]. Then *Benedict* said, he and his Companions destroy my Order: Then the Judge commanded that he should be hanged on an Elm Tree, that grew in the Court-yard of the Cloyster.

Ditto. Frier *Lambkin* an English man, received boys into the Order, and sent ten pounds *sterling* to *London* to buy decretals, that the Friers might study in them, waving frivolous authours, he was buried at *Oxford* in a wooden Chest, but when the Friers had a mind to remove his body into a stone Monument, they found the Chest full of clear Oyl, of a Balsamick smell, his Flesh dissolved, and the Bones swimming aloft.

Folio 80. This Order excels all other in nobility, for there have been most excellent persons, as Pope *Gregory* the ninth: To whom Saint *Francis* propheſied that he should be Pope, and often wrote to him by this Title, *To the reverend Father in Christ, &c.* Pope *Martin* likewise was buried in a *Franciscan* habit.

Ditto. St. *Francis* appeared unto *Ralph* Bishop of *Erford*, and professour in Divinity, and

and said, if thou wilt be saved thou must be a Frier *Minor*; many fat Presbands left their Dignities, and served the Lord in the habit of Saint *Francis*.

Ditto. Pope *Alexander* the fourth was a Frier *Minor*, and set out many bulls about the Marks of Saint *Francis*.

Ditto. There is not a noble house in Christendome, of which there has not been a Frier *Minor*.

Ditto. In Saint *Francis* is fulfilled that to *Abraham*, *can any one number the sands of the Sea-shore.* From whence the Devil propheied by the mouth of a certain woman, that the Orders of the Frier *Minors*, though it be small, yet it shall be multiplied above all other.

Ditto. No man ought to doubt of the Order of Saint *Francis*, for the truth of it is made out by Visions, especially by this: A certain man saw Saint *Francis* with the banner of the Cross, and an infinite multitude of Friers following him, going through Heaven to Christ. [*A special authority.*

Folio 84. Saint *Clara* was the first of the Nuns Minoresses, that wept continually for the Passion of Christ. The Devil told her, she would cry her self blind, but when, she said, they are never blind that follow the light of life, he left her, she spoke frequently with God, and did many Miracles,

Miracles, Pope *Alexander* the fourth, made her a visit, and offered her his foot to kiss, she used to call Frier *Juniper* Christs Jester.

Folio 87. Saint *Salome* of the Royal house of *Poland* raised the dead, restored a Peacock to life, that was killed by a Dog, when she was dead her hairs and nails grew. [*As every body's else does, as the Fathers of* Newgate, *say.*] The Sisters cut off her hair, and gave it to people that came out of devotion, she lies buried in the outward Monastery of *Arcella.*

Folio 88. Frier *Helias* said to Saint *Francis*: Thy Servants hear, that thou art making a new Rule, and they fear it will be too severe, they therefore protest and say, that they will not be obliged, make one for thy self and not for them, when Saint *Francis* heard this he lifted up his face to heaven, and thus spoke to Christ, Lord did not I bless thee, because these men believed me? Then they all heard the voice of Christ answering in the air to Saint *Francis*: There is nothing in the Order of thine, it is all mine, I will it be kept *to the Letter, to the Letter, to the Letter, without Gloss, without Gloss, without Gloss.* By which words, it appears that our Rule is ordained by Christ. Then Saint *Francis* turned to the Friers, saying, *your hear now, you hear now.*

Dit-

6 *Ho.* The Rule for the *Friars Minors* was made by St. *Francis*, when he was on a high Mountain, mortifying himſelf by Faſting, Chriſt revealing it to him; therefore St. *Francis* compares it with the Law of *Moſes*, given in Mount *Sinai*, and the Evangelical Law, given by Chriſt in the Mount; no man need to doubt but it is of Chriſt, conſidering that Chriſt avouch'd the making it before ſo many Brethren. *Friar Fr.* promiſes obedience to the Pope. It is taken out of that place, *Matth.* 16. *Thou art Peter, &c.* And again, *Whatſoever they ſhall ſay unto you, do ye.*

Folio 89. The Friars appropriate nothing to themſelves; it is made good from *Mat.* 8. Chriſt ſaid, *The Foxes have holes, and the Birds of the Air have neſts, &c.* and, *Bleſſed are the poor in ſpirit.*

Ditto. The Rule of the *Friars Minors* begins thus: This is the Rule, and the Life of the *Friars Minors*, to obſerve and keep the Holy Goſpel of our Holy Lord *Jeſus Chriſt*: And it ends thus; We obſerve and keep the Holy Goſpel of *Jeſus Chriſt*, as we ſtedfaſtly promiſe. No Rule begins and ends as this does, you may underſtand that no Rule is ſo Holy as this. It is made out likewiſe, that it is the very Life of the Apoſtles, and conſequently of our Lord Jeſus Chriſt: For, as there were twelve Apoſtles, ſo in the Rule there are twelve Chapters; and as there were ſeventy

two Diſciples of Chriſt, ſo there are ſeventy two Verſes in the Rule.

Ditto. Our Rule is allowed of by the Church, and the *Popes*.

Folio 90. There was none found like unto St. *Francis*, who kept to a tittle the Law of the moſt High.

Fol. 91. Friar *Bernhard* of *Bononia* lay moſt dayes in the ſtreets, that he might be deſpited of the People.

Fol. 92. All Chriſtians ought to be at the Pope's command.

Ditto. St. *Francis* refuſed his Order to a certain man in the Land of *Mark*, becauſe he gave his goods to his Parents, and not to the Poor.

Folio. The Rule doth not tell what the Prior ought to ſay to the Novice that comes to be Proteſſed, but by Laws ſince made, he ought to ſay, upon promiſe of Obedience I do promiſe thee, if thou obſerveſt theſe things, Eternal Life.

Ditto. The Rule of not wearing ſhooes is equal to any Commandment. By ſhooes I mean a covering for the feet of Leather: Sandals are not meant by ſhooes, for our Saviour permitted Sandals when he forbad ſhooes *Mat.* 6.

Ditto. Oue Rule of St. *Francis* is, if your Gown be torn, you are not to have a new one quickly, but the old one is to be

mended with Sacking, or other courſe ſtuff.

Folio 101. St. *Francis* declares his Rule to be *the Book of Life, the Hope of Salvation, the Marrow of the Goſpel, the Key of Paradiſe, the State of Perfection, and the method of the Everlaſting Covenant.*

Ditto. Chriſt ask'd of the Father, and obtained the Rule, and Order of *Friars Minors*, as the Devil averrs, [*He is good Authority.*]

Ditto. Chriſt ſaid unto St. *Francis*, Who Planted this Order of Friars? Did not I?

Chriſt compoſed, and made the Rule, and defended it from all Reproaches.

Ditto, Chriſt ſaid, *Francis*, I promiſe, for love to thee and thy Order, I will not ſuffer any tribulation to come upon the World, for I have appointed thee and thy brethren to be the Light of the World.

Ditto. *Francis* ſaid to Chriſt, how ſhall my Friars live, that inhabit in Woods? Chriſt anſwered, I will feed them, as I fed the Children of *Iſrael* in the Wilderneſs.

Ditto. St. *Francis* being troubled at the Scandals of the Friars, ſaid unto Chriſt, Lord, I recommend unto thee the Family that thou haſt given me. The Lord ſaid unto him, Tell me, thou Fool, why art thou ſo ſad when any Friar quits his Religion? Tell me, Who conſtituted this Order? did not I? Chriſt ſaid likewiſe, I have made that a Sign unto them, that the Works I work in thee, they

may work in thee likewiſe. If any man leave this Order, I will ſend another in his room, and if he be not born, I will cauſe him to be born. And admit there were but three Friars left, yet the Order is mine, which I will never forſake. When St. *Francis* heard theſe things, he was much comforted.

Ditto. The Lord Jeſus hath called many, both Kings and others into the Order. The King of *Conſtantinople* had a mind to know how he ought to dye, and Chriſt ſhewed him St. *Francis* marked with his Wounds; and it pleaſed Chriſt, that he turned *Friar Minor*, quit his Kingdom, and was obedient to the Heavenly Viſion.

The ſame hath happened to many others. Amongſt the reſt, Mr. *Alexander Hales* enquired of the Lord what Order he would have him enter into? and received this Anſwer from Heaven, That he ſhould be of the Order of them that came to beg of him firſt in the Morning, and ſo it came to paſs.

Ditto. A moſt beautiful Woman appeared to *Guncer* the Monk in *Gaſcony*, and ſaid, Take me to Wife. He replied, I'le none of thee, for I am a Monk. She ſaid, I am the Rule of St. *Francis*, Take me, and thou ſhalt be Saved; and ſo he turned *Friar minor.*

Ditto. There was a Learned man, that the *Preaching Monks* and *Friars Minors* would have had amongſt them, but he would not. At laſt he

he heard a Voice ſaying unto him, Thou ſhalt be *Antichriſt*. Then the Scholar was troubled, and thought within himſelf, how he might ſerve God; and he heard a Voice ſaying again, Go to the Religious: And he ſaid, Whither? The Voice replied, to the *Friars Minors*.

A Clerk of *England*, had the luck, wherever he went, to hear a Voice, ſaying, If thou wilt be ſaved, be a *Friar minor*.

There was a certain Laſcivious Prieſt, but mightily Devoted to St. *Francis*, that the St had a kindneſs for, ſo he bade him enter into his Order next Lords day; and when they were putting the Habit upon him, St. *Francis* and three Friars appeared before them all, and put the Habit upon him, and preſently vaniſhed, but the Prieſt fell down dead.

Ditto. A certain Prieſt promiſed to be of the Order, but by reaſon of a fat Prebend, did not; afterwards fell ſick: And when the *Friars minors* came to Confeſs him, he told them, he was damned: For Chriſt appeared to me, ſaying, Thou art damned, becauſe I called thee, and thou refuſeſt; therefore go into Hell-fire. As ſoon as he had ſaid ſo, he dyed.

Folio 102. A certain young Scholar had it in his mind to be a *Franciſcan*, yet was not: he was taken up by the Devil, and cried out, Jeſus, have mercy on me. Chriſt anſwered, If

thou wilt enter into the Order of the *Minors*, I will. And he ſaid, With all my heart, and ſo was made a Friar. But he lived ſluggiſhly, and ſo was taken and dragg'd by the heels, with his head upon the ground, and then he mended his manners.

Ditto. Mr. *Arnold*, having no ſon, begg'd of God, that if he would give him one, he would become a Friar of that Order. He had a Son, but was not ſo good as his Promiſe, ſo the Lad dyed: but when he repeated his Promiſe, the Lad was reſtored to Life by St. *Francis*, and the old Squire turn'd *Minor*.

Ditto. The like happened to a Noble man of the Land of *Mark*, whoſe Son St. *Francis* raiſed from the Dead, having given him before.

Ditto. Another, being bequeathed by his Father thrice to be a *Friar minor*; after his Father, would not, but married, and dyed that night.

Ditto. One having a mind to leave the Order, found a certain man, naked, wounded, and crucified; and he ſaid, Who art thou? He ſaid, I am wounded for thee. The Friar replied, then thou art Chriſt. Chriſt ſaid, Wilt thou leave me, and ſtick to the World? Behold my wounds, which were made for thee. As often as thou art tempted of the Devil, and ſuffereſt any Evil, look up to theſe Wounds, and thou ſhalt be comforted. So

he

he preſently left thinking of leaving the Order.

Ditto. Another thought of leaving the Order; his Companion wept ſore upon it; St. *Francis* gathered all his tears into a Phial, and offered them to the Bleſſed Virgin, deſiring that ſhe would hear his Prayers, which he ſeeing in a Viſion, continued in the Order.

Ditto. Another that had a mind to quit it, was rapt into Heaven, and there he ſaw a great Proceſſion, going two by two; he enquired who they were? They anſwered, We are *Friars minors*, and come now to Heaven. Then he enquired who thoſe two were, that were more glorious than the reſt? They anſwered, St. *Francis* and St. *Anthony*.

Ditto. Another would leave the Order to ſuccour his Mother; Chriſt appeared to him, ſaying, Do'ſt thou love thy Mother more than me? She gave thee Milk, I have ſhed my Blood for thee, which ſhe has not done. *He that loveth his Father or Mother more than me, &c.*

Folio 103. At the day of Judgment the Friars ſhall appear with their bloudy marks; and in the End, at the time of *Antichriſt*, moſt of the Friars ſhall have thoſe marks.

Ditto. A certain *Dæmon*, or little Devil, being informed from *Lucifer*, the Maſter Devil, did declare by the mouth of a certain Woman, before St. *Bartholomew* and forty Prieſts,

many great things concerning the Holineſs of St. *Francis*.

Ditto. St. *Francis* riſing from Preyers, came very much diſturbed to the Friars, and ſaid, I wiſh I had not invented this Habit: [*juſt now it's ſaid, that Chriſt made it*:] for the Lord hath revea'ed unto me, that *Antichriſt* ſhall be of this Order. But being comforted by Friar *Maſſey*, he ſaw another Viſion, that the whole World ſhould be converted by his Friars; and that only the wicked ones ſhould be of the Order of Antichriſt.

Ditto. Another asked St. *Francis* what Order was beſt? he anſwered, that no Order pleaſed God better than his.

Ditto. Pope *Urban* the firſt ſwore to deſtroy our Order, and dyed ſoon after. Pope *Boniface* the eighth ſet forth a great many *Bulls*, all of one Tenure, That we ſhould be uſed as the Knights *Templars* were, all deſtroyed in one day: But before the Bulls were Publiſhed, he was taken Priſoner, the Bulls burnt, and the Pope died miſerably. Many other, both Prelates and Cardinals, deſigning Miſchief againſt our Order, have come to evil Deaths. [*According to the* Franciſcans, *theſe two Popes, I ſuppoſe, were not infallible.*]

Ditto. Petrus Biſhop of *Rhodes*, was freed, firſt from Hell, by St. *Francis*; ſecondly, he was by Repentance brought to Life again, lived twenty dayes, and then dyed.

Ditto.

Ditto. A King of *Caſtile*, by entring into this Order, was freed from Hell-fire.

Folio 104. A certain *Florentine* that perſecuted our Order, hath this Puniſhment unto the day of Judgment, that two Hammers perpetually beat upon his Head.

Ditto. One *Aguetto de Laverno*, a bloody Cut-throat, wes made a *minor*.

Folio 105. A certain man did deſire to ſerve God; but Chriſt, who alwayes hears the Prayers of good men, appeared to him in the Habit of the *Friars minors*, and ſaid, Whoſoever will follow me, let him ſerve me after this manner, and ſo vaniſhed. But he, having never ſeen a *Friar minor*, was made a *Ciſtercian*: Yet afterwards, when he ſaw two *Friars minors*, he became one of that Order. They that obſerve not the Rule of St. *Francis*, ſhall be puniſhed everlaſtingly, but they that keep the Rule, ſhall enjoy Eternal Life.

Ditto. One Devil being more cunning than the reſt, ſaid, Let us perſwade theſe Friars to live ſoft and delicately, that ſo we may get the Victory of them. As ſoon as St. *Francis* [*which you muſt think was ſoon*] knew of it, he wondred at the ſubtilty of the Devil, and gave not one word for many dayes.

Ditto. St. *Francis* ſaid, that God had revealed to him, that he had given his Order to preach Repentance an hundred years to the World, as he had *Noah*.

Ditto. The Devil ſpeaking to a certain Novice, of the third Order of St. *Francis*, ſaid, Though St. *Francis* his Order be yet but ſmall, it will encreaſe; but we Devils, as far as we are able, will reſiſt it. But it is revealed unto us, that we cannot hinder until the coming of Antichriſt; then Power ſhall be given unto us, and we ſhall overturn all things.

Ditto. A certain Brother of the Covent, ſaid to Friar *Giles*, Friar *Giles*, I'le tell thee good news; Friar *Giles* ſaid, Go on; he reply'd, I was in Hell this night, and found none of our Order. Friar *Giles* anſwered aloud, and ſaid, I believe thee; and when he had ſaid ſo nine times, he fell into an Extaſie.

Ditto. The Devils got a lewd Friar by the back, and haled him away to Hell; St. *Francis* ſeeing it, ſaid, Bring him to me; I will not have any carried to Hell in my Habit: ſo he took the Hood from the Habit, and delivered him up to the Devils, who whip'd him away. This Viſion a Friar ſaw, and when he came to himſelf, he ſaw the lewd Friar dead, and his Hood taken from the reſt of the Habit, ſo he was aſſur'd of the Friar's Damnation.

Ditto. The Devil took an unruly Friar, before all the Friars, both Body and Soul into Hell.

Ditto. A Friar [*without a name*] ſaw this Viſion; All the Saints were kneeling before the

the Lord's Body, at the high Altar; then came Angels, bringing with them moſt glorious chairs, which they ſet by the Rails of the Altar: then he ſaw Chriſt and his Mother: after that, St. *Francis* and his Friars: after them were led two Friars, having their Hoods before their Faces, and their hands bound behind them. After them followed two great Mules loaded with Books. Chriſt and the Bleſſed Virgin ſate them down in the Chairs that were ſet for them before the Altar: St. *Francis*, making his Honours to Chriſt and his Mother, ſet himſelf down on his right hand. The two Priſoners were brought to Chriſt: He ſaid to St. *Francis*, Theſe men were of thy Order, give Judgment of them. Then St. *Francis* asked, who was their Superiour, and of what Order they were? [*it ſeemed he would not believe Chriſt*] It was anſwered, of his. St. *Francis* ask'd again, what thoſe Books meant? One of them ſaid, they were his. Then St. *Francis* ſaid, Haſt thou done what theſe Books have directed? He anſwered, No. St. *Francis* then ſaid, Thou haſt been a Proprietor in having theſe Books, contrary to thy Rule; neither haſt thou done as God directed thee by them: and therefore, in the behalf of God the Father, our Lord Jeſus Chriſt, his Son, and the Holy Ghoſt, the Virgin *Mary*, and all the Heavenly Quire, and on my own behalf too, I curſe thee: and immediately the Earth open-

ed,

ed, and ſwallowed up the Friar, Mules, Books and all, into Hell. The like was done to the other two Book-learned Friars. Then the whole Quire, with great Devotion, ſung, *We praiſe thee, O God, we, &c.*

Ditto. Another Friar, being in a Rapture, wept bitterly: the Friars ſaid, Let's let him alone, until he come to himſelf, who upon the tye of Obedience, declared, that he ſaw in Heaven four Friars Judged by St. *Francis*, with Chriſt's Order. One had after him a great Satchel of Books; the ſecond had a rich Suit on his Back; the third had with him a company of Women and Children; the fourth was very poor. St. *Francis* asked the firſt, Of what Order, and to what purpoſe thoſe Books? He ſaid, of thy Order, and I uſed the Books to ſtudy on. In fine, he was damned for being a Proprietour. The ſecond was ſent to Hell for his fine Clothes. He asked the third, why thoſe men, women, and children followed him? He anſwered, he was *Proctor* for them in the Courts Chriſtian. St. *Francis* anſwered, A *Minor* ought not to be an Advocate. For the Rule is, they may not contend, but they are to be in their Cells, and weep away their time in bitterneſs: ſo he was thruſt down into Hell too. The fourth being asked, Whether he was a *Friar minor* or no? ſtoutly anſwered, he was. St. *Francis* embraced him, and ſaid, Thou haſt kept the Rule,

Rule, Enter into the joy of thy Lord.

Folio 106. Chriſt ſaid unto Friar *Conrade*, There are ſome among your Order, that keep the Rule both in Will and Deed, and they fly to Heaven preſently. There are others that have a Will to keep it, but do not: they ſhall for Purgatory. There is another ſort, that keep it neither one way nor other; of them take thou no care, for I do not. For it is written, ſaith the Lord, *Verily, verily, I ſay unto you, I know you not.*

Ditto. Another dead Friar appeared to Friar *Bonatin*, who ſaid, Thou art welcome, Son. Hadſt thou fear to the end? He anſwered, I had, and great pain too: but our Father St. *Francis* defends me, and, as you ſee, carries me to Heaven: I come now from Purgatory. And when the Friar would have ſaid more to him, he ſaid, Detain me no longer, for I go with St. *Francis* into Heaven.

Ditto. The *Prior* at *Paris* commanded a dying man two things; firſt, that he ſhould go quickly to Heaven, and that he ſhould come ſoon to him, and tell him how many Souls went out of the World when he dyed; how many to Heaven, how many to Purgatory, and how many to Hell. After three dayes, he comes in glorious Habit to the *Prior*, who asked him, why he ſtayed ſo long? He anſwered, he had been ſwinged in Purgatory; and being asked the reaſon, he anſwered,

ſwered, Becauſe he could ſing well: and when the other Friars were out, he laughed at them. But he ſaid further, That there went five thouſand Souls with him, whereof one went to Heaven, three to Purgatory, (whereof he was one) all the reſt to Hell.

Ditto. Another Friar, who did not bow at *Glory be to the Father, &c.* was put to this Penance in Purgatory, he was put upon an high and narrow Pillar, in the midſt of the Sea, and an hundred times a day, and ſo many times a night, which was very troubleſome to him, becauſe he alwayes feared falling into the Sea, he was forced to bow his Body.

Folio 107. The Bleſſed Virgin appeared to a certain man, with St. *Peter*, and many Saints, ſaying, We go to *Antioch*, for the Soul of a *Minorite*, which we ſhall take from him to morrow about three of the clock.

Ditto. A certain Doctor in Divinity came out of *Germany* to St. *Francis*, and beg'd to be of his Order; St. *Francis* bleſſing him, with much Joy ſaid, *Thou art a Prieſt for ever.*

Folio 110. It was a great wonder, St. *Francis* had a fore-runner as Chriſt had; for before he turned Friar, there ran one up and down *Aſſiſium*, and ſaluted the People after this manner, *Joy and Peace, Joy and Peace*: of whom, it is verily believed, that as *John* the Baptiſt, the fore-runner of Chriſt, left Preach-

Preaching when Chriſt began, ſo in like manner, *&c.*

Ditto. St. Francis, though he was by his own confeſſion, ſlow in *S*peech, yet proved a moſt eloquent man, and Preached the Goſpel fervently, through ſeveral Countreys, the Lord working with him, and confirming his Preaching by ſigns and wonders; he caſt out Devils, and appeared Transfigured, as Chriſt did.

Folio 112. The Swallows once diſturbed him with their chattering; the good man ſaid to them, My liſping Siſters, it is high time for me to ſpeak, I'de have you, my pretty Siſters, to leave off till the Word of God be completed: they preſently were mute, and every body wondered [*as well they might.*]

Ditto. He cured a Wolf of his Ravenous Nature, by making the ſign of the Croſs: and further ſaid, Brother Wolf, Thou ought'ſt to promiſe me, that thou wilt never Ravin more, the Citizens ſhall provide for thee. The Wolf bowed his head, as a ſign he was content. Then St. *Francis* ſaid, Give me thy Faith; and thruſt out his hand, as to receive it. Then the Wolf lift up his right fore-foot, and put it gently into the Saint's hand. Then *St. Francis* ſaid, Brother Wolf, I command thee in the Name of the Lord Jeſus Chriſt, that thou come along with me; and he did ſo. All the Peo- People wondred at it. Afterwards he Preach-

ed,

ed, and ſaid to the People, My Brother Wolf that ſtands here, hath given his Faith to you, that he will live at Peace with you, if you will promiſe him every day his Diet; and I will be guarranty for my Brother Wolf. Then they all promiſed. Then *St. Francis*, before them all, ſaid to the Wolf, And thou, Brother, promiſeſt to keep up to my Bargain. Then the Wolf, with a low Congee, gave notice that he would perform, and lift up his right foot again. Then they all gave a great ſhout. The Wolf lived friendly amongſt them two years, and went from door to door for his Victiuals, like a poor Chriſtian that is kept by Townrow, and not ſo much as a Dog barked againſt him.

Folio 113. When St. *Francis* was preaching, a Woman play'd on a Cymbal; the Saint commanded her to leave off; ſhe would not; ſo the Saint ſaid, *Devil, Devil, take thine own.* So the poor Woman was whiſkt into the Air, and never more ſeen.

Ditto. A Biſhop commended St. *Francis* in his Sermon, applying this Verſe to him, *He hath not dealt ſo with every Nation.* After Sermon, St. *Francis* bowed himſelf to the Biſhops Feet, and ſaid, Truly, my Lord, no man hath done me ſuch Honour in the World as you have done me this day. [*It ſeems that St. was not Flattery Proof.*]

Ditty.

Ditto. A handſom Woman attack'd Saint *Francis*, but he threw himſelf naked upon the Coales, and ſaid, This is my Bed, come lye with me; but ſhe would not.

Ditto. St. *Francis* preach'd ſo, that he ſeemed rather to be an Angel than a man.

Folio 114. St. *Francis* complemented the Birds, and called them Brethren, and commanded them to hear the Word of the Lord, then the Birds behaving themſelves after a wonderful manner, thruſt up their Necks, and opened their Bills, and were very attentive; After Sermon, the Saint went through the middle of them, then gave them leave to go away; ſo they flew away with great noiſe, and divided themſelves into the four Quarters of the World, ſignifying that his Rule is to be diſperſed throughout the whole Earth.

Folio 118. Friar *Philip* was like *Iſaiah*, touch'd by an Angel with a burning Coal.

Ditto. St. *Francis* appeared after his Death to a certain Friar, who was very intent upon his Study; he reprehended him, and commanded that he ſhould Study the way of Simplicity and Humility.

Folio 119. St. *Francis* commanded a Friar, of noble Extraction, that he ſhould preach ſtark naked; the Friar asked him, what he ſhould get by it? I enſure thee ſaith St. *Francis*, eternal Life; ſo the Friar went away preſently naked about the Affair.

Folio

Folio 120. A certain Friar when he was dead, went to Heaven, and knock'd at the Gates; the Porter came, and ſaid, who art thou? he anſwered, I am a *Friar minor*; ſtay, ſayes the Porter, untill I go, and tell Saint *Francis*; when St. *Francis* and all his Friars ſaw him, St. *Francis* ſaid to the Porter, let him come in, for he is one of us, but Saint *Francis* his five Wounds ſhined like unto five beautiful Stars, enlightning the whole Heaven.

Ditto. The Friars invited ſome Thieves to come into their Order, and ſaid, Brethren come eat with us, for we are Brethren; and ſo they were converted.

Folio 122. A Chirurgion thruſt a hot Iron through St. *Francis* his Temples, for his ſore Eyes, and ne'r hurt him.

Ditto. A certain Friar, had by a Writing with his own Blood, given himſelf to the Devil, to help him to a Wench; but it came to paſs by the Merits of ſome Maſſes the Devil gave in his Writing. [*Whether the* Friar *had the Wench or no, my Author ſaith not.*]

Ditto. St. *Francis* being tempted about a Woman ran to the Snow, and made himſelf Wife and Children of it.

Ditto. It is too long to tell what God hath done both for men, and women by the means of St. *Francis*.

Ditto. No man of his Order ought to have any

any thing but two Gowns, one Cord, and Breeches, and Shooes upon caſe of Neceſſity.

Folio 140. Bleſſed is he that hath nothing; and payes God, and *Cæſar* his due.

Ditto. Then came two Friars to a mans door to beg entertainment; he ſaid, who are you, they ſaid of the Brethren. The man replyed, I rather think you are a couple of Rogues, and went his Way, but they continued knocking, the man came again, and ſaid Avaunt, you vile Raskals. [*It may be that man was in the right on't.*]

Ditto. St. *Francis* being asked, whether it was his Pleaſure, that ſome Learned men that were admitted into his Order might ſtudy the Scriptures? He anſwered, they might; ſo that after the Example of Chriſt, who is ſaid to have prayed oftner than to have read; they neglect not their Study or Prayer, *viz.* their Beads.

Folio 142. St. *Roger* would not ſtand, except it was once a Moneth in a place, and when he was pleaſed to come into any place, he would preſently be gone, ſaying go hence here is no abiding Place. [*A ſpecial Gloſs.*]

Folio 143. St. *Francis* would not be called Maſter, leaſt he ſhould ſin againſt the Goſpel. [*Yet the Fops his Followers give him now Divine Honours*]

Folio. 144. When St. *Francis* came from a Viſit made to St. *James*, he fell ſick, and had

a mind to a Bird, the Angel of the Lord appeared unto him, in the likeneſs of a man on Horſe-back, and brought one little Bird well dreſs'd. [*I ſuppoſe it was a Pico Ficq*;] and ſaid, take here, thou Servant of God, what the Lord hath ſent thee, ſo he eat it, and recovered.

Ditto. St. *Francis* turn'd a Well of Water into Wine in the Land of *Mark*; He likewiſe by the ſign of the Croſs, turn'd Water into Wine at the Hermitage of St. *Urban*; he likewiſe turned Vinegar into Wine. He gave Water out of the Rock, by his Prayers in the Mountain, to a man, whoſe Aſs he had formerly rode on. He ſtuck his Staff into the Ground over Night, and in the morning it was turned into a fair Tree, which flouriſhes to this day: he commanded the Piſmires to depart; he enjoyned Silence to the Frogs, and they all obeyed; he taught a Sheep to leave bleating, and bow his Knee before the Altar of the bleſſed Virgin. He ſaid to a wild Aſs that no Body could hold, brother Aſs, ſtand quietly, and let me go, and preach to the People, the Aſs preſently put his Head betwixt his Legs, and did ſo. God ſhewed many other Miracles by him both to Fiſh and Foul.

Folio 248. A certain ſick Friar had a mind to the Paring of St. *Francis*'s Nayles, and was recovered.

Ditto.

Ditto. Several diseased Animals, were recovered by the rincing of St. *Francis* his Wounds.

Folio 249. Friar *Peter* being dead, and working Miracles; St. *Francis* said to him, Brother *Peter*, thou wast alwayes obedient to me in thy Life, it is my Will and Pleasure, that thou shalt be so now thou art Dead; so forbad him working any more, and which fell out accordingly, [*I think it was wisely done, for there were so many wrought them, that no man had any Regard to 'em from that cheapness of 'em,*] St. *Francis* his Hair would mend a broken Wall, [*I suppose a little lime added would have done well*;] Christ did nothing but what he did, nay he did more Miracles than Christ, [*If the Monk do not lye.*] The Nayles of St. *Francis* free from Temptation, his *S*pittle will illuminate a Maid, the washing of his Hands and Feet will recover them that are almost dead; a Grashopper sat with him eight dayes in the Room of the Virgin Mary, and then being called to, flew upon his Head, and with leave left him. A Nightingale sung with him a whole day Tune for Tune. As every Creature was disobedient to *Adam*, for his Disobedience to God Almighty, so every Creature was familiar, and obedient to *S*t. *Francis*; who kept all Gods Commandments, *He hath put all things under his Feet* &c. He hath set him over the

Works

Works of his Hands, and he might deſervedly ſay what's ſaid in the Goſpel, *All things are deliver'd over unto me from my Father.* It hath pleaſed God that all things ſhould obey, and comply with *St. Francis.* [*A pretty Paragraph or Blaſphemy.*]

Fol. 151. St. *Francis* obtained an Indulgence from Chriſt, and the Virgin, and would not have it confirmed by the Pope's *Bull*; neither would Chriſt ſuffer him to accept it; willing, by the *Bull* of his holy ſkars, impreſt upon St. *Francis*, to confirm the Indulgence: as the Devil (as 'tis reported) can affirm.

Ditto. As St. *Francis* was fervently praying for Sinners, an Angel appeared, and told him, that Chriſt and the Bleſſed Virgin ſtayed for him at the Church, with a great multitude of Angels; when he came, he fell on his face for fear and reverence. Chriſt ſaid, You, and your Friars are very ſollicitous for the Souls of Sinners; Ask what thou wilt for the good of their Souls; for *thou art given to be a light unto the Gentiles:* And he lay, as in a Rapture, before the Deity; but at laſt getting heart, he ſaid, Moſt Holy Father, I miſerable Sinner beſeech thee, that thou wilt vouchſafe this gift to Mankind, as to give to all, and every one that ſhall come to this Place, Pardon and Indulgence for all their Sins, generally and ſpecially; and I beſeech the Bleſſed Virgin, thy Mother, the Advocate of humane kind, that

ſhe

he will joyn with me in this Requeſt, and ouchſafe to intercede with thy moſt Excelent and Divine Majeſty. That moſt Holy and umble Bleſſed Lady, being moved at the requeſt of *St. Francis*, preſently beſeeched her Son, ſaying, Almighty, and moſt high God, humbly beſeech thy Divine Majeſty, that thou wilt incline to the Prayers of *St. Francis*, hy Servant. Then Chriſt himſelf preſently aid, This is a great matter that thou deireſt, but thou art worthy of more, Brother *Francis*, and ſhalt have greater; and I will rant thy Requeſt. But I would have thee o to my Vicar, to whom I have given Powr of binding and looſing, and ask of him in ny behalf, this Indulgence.

Twelve of *St. Francis* his Companions, beng in their Cells, heard all this, but were ſo righted, as they durſt not come into the Church. Then Chriſt and his Angels preſently withdrew to Heaven. *St. Francis* commanded the Friars that they ſhould not tell any of heſe things, and ſo went to Pope *Honorius*, nd told him the Viſion, and had his Deſire. But when St. *Francis* went away the Pope ſaid, O *Simpleton* whither goeſt thou? The Saint eplyed, I'le take your word. If the Work e of God he is able to manifeſt it himſelf, ſo I will have no other inſtrument about this Matter, but let the Bleſſed Virgin be that Charter, Chriſt that Notary, and the Angels

Wit-

Witneſſes. As he came home he told the Viſion to his Comrade, Brother *Maſſey*, I tell thee on Gods part, that this Indulgence granted by the Pope is confirmed in Heaven. When the Cardinals heard of it, they reprehended the Pope, and told him he had given ſuch Indulgence to *St. Francis*, that he would bring the Indulgence of St. *Peter*, and *St. Paul*, to nothing, [viz. *Thoſe Churches would loſe all their Cuſtom, and ſo the Prieſts be ſtarved.*]

The Pope ſaid what I have done ſhall not be undone. But when *St. Francis* had not a day ſet for thoſe Pardons and Indulgences, neither from God, nor the Pope, he had ſome ſcruple upon him, and deſired to ſee a Viſion to be further ſatisfyed from Chriſt. *So* he being in his Cell in *January* at Midnight, the Devil came to him, and when he was in Prayer, he ſaid to him, *Francis* why wilt thou dye before thy time? Why do'ſt thou ſpend thy time thus? Knoweſt thou not, that *Sleep* is one of the chiefeſt Keepers of Life and *Soul* together? You are a young man, it's wholeſome for you to ſleep; repent of your *Sins* ſome other way, to what purpoſe doeſt thou thus vex and afflict thy ſelf? Then *St. Francis* put off his Gown and Breeches, and went out of his Cell, and paſſed through a thick quick-ſet Hedge into a thicket of Briers, and Thorns, ſo that he was all of a gore Blood, then he ſaid to himſelf, it is far better that I

ſhould

ſhould thus acknowledge the Paſſion of our Lord Jeſus Chriſt, than to obey the Allurements of the Deceiver; and forthwith there appeared a great light in the Wood, and in the extremity of the Ice there appeared Roſes, and an infinite company of Angels; who, with one voice ſaid, *St. Francis*, come quick- *The Saviour and his Mother ſtay for thee the Church.*

Then St. *Francis* ſaw himſelf clothed in a new Gown, but after what manner he knew not, and the way by which he went was covered with Sattin. Then St. *Francis* took twelve red Roſes, and twelve white ones, came preſently to the Church, went to the Altar, and laid down the Roſes. Then he ſaw the Lord Jeſus ſtanding, and his Mother on his right hand, with a great company of Angels. And St. *Francis* ſaid, Moſt Holy Father, Maker of Heaven and Earth, Vouchſafe, I beſeech thee, for thy Mercies ſake, a ſet day for this Indulgence; and thou, Holy Virgin Mother, the Advocate of Mankind, aſſiſt me in this Requeſt. Then Chriſt ſaid, I will that it be upon the day in which St. *Peter* came out of Priſon, beginning on the Veſpers of that day, and continuing to the Veſpers following, taking the Night in too; and whoever come Contrite that day, and Confeſs themſelves, all their Sins ſhall be remitted unto them, from the day of their Baptiſm, unto

the day of their entrance into this Church and St. *Francis* ſaid, Holy Father, how may men come to know and believe this? And the Lord ſaid, That, by God's Grace, ſhall be done: but thou muſt take a Journey to *Rome* to my Vicar, to whom I have given Power of binding and looſing, and let him make theſe things according to his Diſcretion. Then St. *Francis* ſaid, How will the Vicar believe me, a Sinner? Then the Lord ſaid to St. *Francis*, Take ſome of them that have heard theſe things for Witneſſes, and the red and white Roſes that thou gatheredſt in the Wood during the Month of *January*, in the time of the affliction and chaſtiſement of thy Body. Theſe things were all heard by Friar *Peter* of *Cathanium*, *Angelo de Rhetia*, Friar *Ruffin*, Friar *Maſſey* and others. Then St. *Francis* took of thoſe Roſes, three red and three white, in Honour of the Bleſſed and Individual Trinity, to the Glory of God, and of the Virgin. Then the Quire of Angels ſung, *We praiſe thee, &c.* In the morning St. *Francis* took his Companions; and ſaid, we muſt for *Rome*, but enjoyned them, that they ſhould tell no body what they had either ſeen or heard. When they came there, they went directly to the *Lateran* Church, and found Pope *Honorius*, the Succeſſor of *Innocent*, the Vicar of our Lord *Jeſus Chriſt*. When St. *Francis* had told him theſe things, of which the Friar

ith the Roſes gave teſtimony; the Pope eing the Roſes ſo freſh in the Month of *Ja-ary*, and alſo ſo fragrant, ſaid, This is a won-rful thing; and we know that their te-mony is true. Then the Pope command-, that St. *Francis* and his Companions uld have ſome refreſhment. The day af-, St. *Francis* came to the Pope, and ſaid, uchſafe, my Lord, the Vicar of Chriſt, to fill the Command of the King of Heaven, d his Mothers, about this Affair; after oſe Name, the Church, where theſe Vi-ns were ſeen, is called, being of the City d Dioceſe of *Aſſiſium*. Then he was com-nded, in the preſence of the Cardinals, to over again what he would have; ſo told them he deſired this Indulgence to be the day of the feaſt of St. *Peter's* Bonds. e Pope made anſwer, Brother *Francis*, It is reat thing that thou requeſts; but ſince the ng of Heaven, at the inſtance of his Bleſ-Mother, hath granted thy deſire, We ll write to the Biſhops of *Aſſiſium*, *Peruſi-*, *Spoleto*, and others, that they meet at the hurch of the Covent the firſt day of *Au-ſt*, and Notifie this Indulgence, that you re ſo pleaſed with. So St. *Francis* and his rue, having got the Pope's Letters, went me. And St. *Francis* ſaid to the Biſhops, hich of you will Publiſh and Declare this ndulgence. Then the Biſhops ſaid, as one

man, we are willing to comply with you in it. Then *Francis* ſaid, though I be not worthy, yet I will ſay ſomething, and Preach in the Ears of this People, and Declare the Indulgence granted by Chriſt, at the inſtance of the Bleſſed Virgin his Mother; and you, my Lords, by the command from the Pope, ſhall joyn in the Declaration. So St. *Francis* preached ſo holily and ſo profitably, that he ſeemed rather an Angel, than a man of fleſh and bloud. Then the Indulgence was Declared to be good, from the Veſpers of the firſt day of *Auguſt*, to the Veſpers of the ſecond day, as well by Night as by Day, every day for ever. When the Biſhops heard it Denounced *for Ever*, they were angry, and much offended at it. [*For there ſhould be in thoſe caſes ſomething like a Writ*, ad quod damnum, *for ſetting up a new* Fair, *that inquiry ſhould be made, that it ſhould not be to the prejudice of any other* Fair. *But by this you may ſee the Charity of theſe Biſhops, if they believed this Tale of St.* Francis; *that leſt their Churches ſhould be neglected, did what in them lay to obſtruct ſo great a Bleſſing: If they believed all a cheat, they were a company of Knaves, to countenance a piece of Roguery ſo far as they did.*] They plainly told him, that though the Pope had commanded them to follow his will in the matter, yet he could not be of opinion, that they ſhould Conform to it in any

any thing that's inconvenient: they therefore pronounced this Indulgence for ten years only, and ſo told the People, that they ought to underſtand St. *Francis* no otherwiſe: ſo they fell a brangling. But it plainly appears by what hath been ſaid, that St. *Francis* obtained this Indulgence of our Lord Jeſus Chriſt.

Folio 151. The Truth of this Indulgence appears, and is thus proved; [*ſpecial proofs, I ſuppoſe.*] Firſt, Father *Maſſey* told the Friars aforeſaid, out of which Friar *John* ſpeaks. Secondly, Friar *Bernhard*, who was at *Rome* when the Pope granted the Indulgence; and he and his Companions teſtified to the Pope, how Chriſt had granted that Indulgence to St. *Francis*. Thirdly, Friar *Leo*, who was commanded by St. *Francis* to requeſt of the Pope, that the Indulgence ſhould be granted on the Anniverſary of the Dedication of the Church of the Covent; and that he asked him how long he would have it for, one year, or three, or ſeven? But St. *Francis* was not well pleaſed; ſo the Pope ſaid, for as long as he would: then St. *Francis* ſaid, that for the Benefits that God hath beſtowed on the Place, I will that there be an Indulgence for all Sinners, but that they may not have it without a ſharp Admonition. The Pope anſwered, I will; be it ſo. And when the Cardinals diſſwaded him, and told him he ought

to recall it, for it was to the prejudice of the Holy Land; [*they were in the right; for who would go to the Holy Land for an Indulgence, when they might have as good an one nigher hand?*] the Pope told them, he could not recall it. But they desired him to Limit it as much as he could; so he said it should continue only from Vesper to Vesper, a Night and a Day. When St. *Francis* went from the Pope, after he had got his grant, he heard a voice saying, Know *Francis*, the Indulgence that is given thee in Earth, is confirmed in Heaven; St. *Francis* said, Keep the secret till about the time of my Death, for it is not yet received; this Indulgence shall lye hid for a time, but God shall bring it out, and manifest it. [*St. Francis was wonderfull confident to offer Orders to the Angel.*] Whenas *James* was told these things by Friar *Leo*, to be further satisfied, he asked him again, and he told him so the second time.

Likewise, though no Pope, from the Year 1234, about which time *Honorius* gave the Indulgence, ever intermedled about it; yet, because it is a Maxim in Law, He that is silent, seemeth to consent; it is a plain case, that all succeeding Popes have allowed it.

Fol. 152. The Indulgence was confirmed by these Miracles; The Blessed Virgin appeared to a man in the Church, saying, In this Place is the Treasure of Eternal Life. The

Vir-

Virgin appeared to another, who said, O blessed Lady, the Mother of Mercy, have Mercy upon me; she replied, *I*'le give no Answer here, but in my Church. He went immediatly thither.

Fol. 153. The Preaching Monks said to the Pilgrims that came to *Assisium*, O ye Sots, why do you expose your selves to such Labours and Troubles? Here is no such *Indulgence* as is pretended to be, neither have the Friars *minors* any *Instrument* for such *Indulgence*; but we have amongst us a great *Indulgence*. [*Much at a rate.*] So the Pilgrims came away. But a woman said, though all be offended, yet *I* will go to *Assisium*. Then there appeared unto her an old man, who said, that the Monks lyed, in vilifying the *Indulgence* of the Friars *minors*. Then all they that went away, being inspired, came back again. The Woman likewise died when she had got her *Indulgence*, and appeared to her Companions, and said, *I* am your Companion, and am buried in *Assisium*. God sent me unto you for this cause, that *I* might declare unto you the notable Vertue of the *Indulgence*, by the Mediation of which, *I* am, without any pain of Purgatory, carried into the Kingdom of Heaven. *Quâ mediante.*

Fol. 154. A certain woman, possessed with the Devil, sitting down amongst the *Mino-*

rites, ſaid, If here ſtood all the wiſe men of your Order, and all the wiſer of the Preaching Monks, I alone by Scripture would confound you. Then one of the *Minorites* ſaid, Is not our Order better than that of the Preaching Friars? ſhe ſaid, It is. Being asked, where ſhe learn'd ſuch great things? ſhe ſaid, in the School of the higheſt Heaven; from which ſhe was caſt with *Lucifer*, and many others, for joyning with him in one ſingle thought. Friar *James*, the *Minorite*, ſaid to her, ſit by me a little; ſhe ſaid, I am not worthy to do ſo, becauſe you are conſecrated of the Lord. The Friar ſaid, how knoweſt thou that? ſhe replied, that at the Feaſt of St. *Michael* you ſung the firſt Maſs at *Bononia*; and withall added, you have often heard Friar *James* of *Pozati* Preach to this Effect, that *St. Macharius* made ſome overture for a Peace betwixt God and the Devil: and the Lord ſaid unto *Macarius*, If the Devil will confeſs his fault, *I'le* forgive him. When *Macarius* had told the Devil this, he anſwered, I'le never confeſs my fault; rather he that was Crucified ſhould down of his knees before me, and confeſs his fault, for keeping me ſo long in Hell. Then *Macarius* ſaid, *Avaunt, Satan, &c.* The ſaid Friar asked the woman alſo, ſaying, I would know the truth from thy mouth. Is the Indulgence in this Church or no? The Devil cryed out in the woman,

with

with a horrible noiſe, you ſhall never know that of me, to ſave the World from deſtruction: nay, though he that was Crucified ſhould come down and deſire it. Then the Friar Exorciſed him. The Devil perceiving that by the Exorciſm pronounced from the Mouth of ſo Devout a Prieſt, he was ſeverely handled, cryed out with great rage, Till now I have been civil, and when I have ſpoke to thee I have ſaid *you*, out of reſpect, but hereafter I'le *thou* it. When he had ſaid this, he ſeemed to rend and torment the woman, and made a horrible bellowing, and cryed out violently to the Prieſt, Thou offer'ſt Violence to me, I cannot hold my peace: He that was Crucified torments me. Here is an Indulgence from Sin and Puniſhment, he ſpoke theſe following words four times, with ſo great a noiſe, as if all the men in the world had been killed; *In this Church all Sins are forgiven.* But if a man have a Penny of another mans, and wittingly detain it, the Indulgence ſhall do him no good. He then grew ſo full of indignation, that he was wonderfully joyned with him that dyed upon the Croſs, and transformed into him, ſo that God had a mind to have ſaved Chriſtians by him. *vult.*

The Prieſt accuſeth the Devil, and ſaith to him, Why doſt thou call St. *Francis* a ſtomach-full, and ill-natur'd man? The Devil anſwers with *I think this outdo's* Hacket.

a horrible roar, becauſe he was conceived of Fleſh and Bloud, as other men are, and though he humbled himſelf ſo far, that for the ſingular likeneſs he was of to him that was Crucified, both in Body and Mind, he deſerved more to be Exalted than all men, yet he hath got the Seat of *Lucifer*, our Prince, which torments us more than Hell-fire it ſelf. The Devil likewiſe confeſſed, that he had poſſeſſed the woman eighteen years, and no man before ever conſidered it. Then the Friar ſaid, why do you tell me this, and no body elſe? The Devil ſaid, he was compelled by vertue of him that dyed upon the Croſs, to declare unto him the truth of this Indulgence. The Devil moreover ſaid, There are but two Sealed in Heaven, he that was Crucified, and that ill-natur'd Fellow. And the Friar ſaid, what ſhall become of them that detract this Indulgence, and adviſe People not to come to this Holy Place? They had better, ſays the Devil, draw an Aſs by the Tail from *Ravenna* to *Millain*. Then the Friars having a mind to go ſleep, cryed out, Foh! what a ſtink is here? Then the Devil fell a laughing, and ſaid, No wonder: for all the Devils are got into their Apartment, that come hither on Pilgrimage, to try if they can get any thing. Then the Friars making the Sign of the Croſs, drove away the Devils, and there was an end of the ſtink.

Fol. 155. The Friars *minors* and Preaching Friars had a great Controversie about the Indulgence. At last the Preaching Friars are converted, and give glory to God, and promise to hinder no more from coming a Pilgrimage.

The Authentickness of the Indulgence, is made out by another testimony of the Devil. The Devil being asked, why he tormented the woman? answered, for no Sin of hers: but that the vertue of the Indulgence granted to that Church might the more appear. By that Indulgence we have lost those Souls we have had possession of a long time; and cryed out, Alack and welladay! we are thus compelled to publish our shame: And moreover, said, that the Indulgence was greater than any man would think or believe. The Souls of them that fly so fast from Purgatory to Heaven, sufficiently testifie the truth of this Indulgence. [*Here are two other notable Proofs of the Authority of the Indulgence.*]

Friar *Conrade* is now a great Lord in Heaven. [*Who knows that?*] A woman that lay upon the point of death fell a laughing, and said, there were more than twenty Angels waiting for her passage.

Ditto. A certain woman had a lewd Brother, that laughed at her, and said, pointing to a Swallow, this Indulgence is as true as *I* am to have that Swallow in my hand, and im-

immediately the Swallow perched on his hand.

Fol. 156. A Prieſt told a woman that was going thither on Pilgrimage, that if the Indulgence was true, he would not go out of that houſe, and preſently fell down dead.

Fol. 162. Friar *Silveſter* ſaw St. *Francis* Transfigured; then came a golden Croſs out of his Mouth, which reached as high as Heaven, and unto the ends of the Earth; at the ſight of which, a great Dragon was ſeen to fly away.

Fol. 163. St. *Francis* appeared when he was transfigured, to Friar *Pacificus*, a Secular Prieſt, who ſaw him with two glittering Swords croſſed o're each other. As ſoon as he had ſeen the ſight, he left the World, and turn'd *Minor*. He ſaw him transfigured afterwards, and then he ſaw a great *Tau*, of ſeveral Colours, in his Forehead, and his Face ſhone after a wonderful Manner.

An Hebrew Letter.

Ditto. God Almighty ſhewed St. *Francis*, when he was transfigured, to Pope *Innocent* the third.

A Boy ſaw him in that condition, and *Chriſt*, the Virgin *Mary*, *John* the Baptiſt, and *John* the Evangeliſt, with a great company of Angels talking with him.

Folio 168. When there were many Eſtates and Conditions in the World, Saint *Francis*

Francis choſe to take up the Eſtate of a Beggar.

Fol. 169. St. *Francis* ſaid, Brethren, after us ſhall come thoſe which ſhall build great Houſes, in which Noble men might live, *&c.* but he would have his own houſe built of clay and wood, and made one little Cell for himſelf.

Ditto. St. *Francis* founded his houſe, that is, his Order, upon a Rock, which is Poverty.

Fol. 170. Two Friars begg'd a Coat of St. *Francis*, for God's ſake, and he gave them his own Gown, and ſtood naked an hour together.

Folio 172. They that upon choice are poor, ſhall be ſaved, who deſpiſe to be ſo ſhall be damned.

Folio 175. Friar *Maſſey*, willing to make tryal how humble St. *Francis* was, ſaid to him, How comes it to paſs? three times; What do you mean? replyes St. *Francis*. That all the world runs after thee, ſayes Friar *Maſſey*, and all men deſire to ſee thee, and hear thee, and to obey thee. Thou art not handſome, neither art thou a man of Wiſdom nor Underſtanding, nor yet art thou Noble; How comes it to paſs therefore that all the world comes to thee, and after thee? St. *Francis*, when he heard this, was comforted in Spirit, and lifting up his Face to Heaven, he ſtood a pretty while with his mind

direct

direct to God; but coming to himſelf, he down on his knees, and gave Praiſe and Thanks to God, with great Fervour of Spirit; and turning him about to Friar *Maſſey*, ſaid, Tell me, wouldſt thou know how it comes to paſs the World runs after me? *God hath choſen the fooliſh things of this world to confound the wiſe.* Then called himſelf miſerable Sinner. Then Friar *Maſſey* knew that St. *Francis* was founded in true Humility.

Folio 178. St. *Francis* ſaid to the Friars, Think nothing impoſſible in what I command you; for though it ſeem to be above the ſtrength, yet that will be ſupplied by holy Obedience. He once upon a time commanded a diſobedient Friar to be ſtript of his habit, and then commanded him to make a pit; when he had done ſo, he bade him go into it, which he did; then St. *Francis* covered him with Earth, as high as his Beard; and ſaid to him, Brother, art thou dead, art thou dead? He ſaid, Yea. Then *Francis* ſaid, get up, and if thou be dead, thou muſt be obedient to thy Superiour in every thing.

Ditto. Two young Fellows came to St. *Francis*, to beg the Admiſſion into his Order; who, willing to try whether they were truly obedient, carried them into the Garden, and ſaid, Let us Plant ſome Coleworts; and as you ſee me do you muſt do too; then St. *Francis* ſet them with the root ends upwards;

one

one play'd the fool as St. *Francis* bade him, but the other, having ſome skill in Gardening, ſaid, Not ſo, Father, but plant the roots downwards. Son, ſayes St. *Francis*, I will that thou do as I do: but when he, out of his great skill in that affair, would not, St. *Francis* ſaid, Brother, I perceive thou art a great Maſter in Knowledge; go thy ways, thou art not a man for our turn: and ſo the notable Gardner was cathiered.

Folio 177. The Friars Preachers had a mind to draw off to their own Order a Learned man, that had a mind to be Religious. Then a certain Lay-brother of the *Minorites*, being full of the Holy Ghoſt, ſaid, I deſire you, Sir, for the love of the Virgin *Mary*, the Mother of God, that you enter into our Order. No ſooner had he ſaid ſo, but the Preachers were ſilenced, and with ſhame went away.

Folio 181. When St. *Francis* deplored the dayes of his youth, not ſpent without ſin; the full remiſſion of all his Sins was certified unto him from the Lord.

Some Proofs that St. Francis *had the Holy Ghoſt.*

St. *Francis* foretold a certain man of *Chaſtel neau*, that he ſhould be of his Order, and it came to paſs.

Folio 184. When St. *Francis* was an old man,

man, a little Boy had a great many Turtles, and the good old man begg'd them of the Boy, and he gave them to him. Then he ſaid to him, Son, thou ſhalt be of this Order, and ſerve the Lord Jeſus Chriſt graciouſly: and it came to paſs.

Ditto. Chriſt appeared to St. *Francis*, and ſaid, *Francis*, I promiſe, and do inveſt thee with Eternal Life, which thou ſhalt not loſe, neither indeed canſt thou. From which, St. *Francis*, for eight dayes ſpace, was wonderfully tranſported with joy, ſaying continually, the Lord be praiſed.

Ditto. A certain man, by way of deriſion, asked St. *Francis*, what he would ſell his two Sack-cloth Gowns for? For many pieces of Satten, and other Stuff, ſhall be put upon that little Body that is ſo courſly attired. Then St. *Francis* ſaid, that the Spirit of God had declared that truth by his mouth: for it ſhall ſo come to paſs, for the Praiſe and Honour of God.

Folio 185. The bleſſed Virgin appeared to him once, when he ſaid to her, *Bleſſed be thou of the Lord, becauſe by thee many Souls ſhall be ſaved.*

Folio 187. St. *Francis* once eat Bacon pottage, of which he accus'd himſelf ſharply before the People in a Sermon.

Folio 188. In the extremity of cold weather, ſome would have had him, for his healths ſake,

ſake, to have ſown a Foxes skin before his Stomach. St. *Francis* anſwered, if you would have me hang a Foxes skin ſowen under my Gown, put a little of it aloft, that men may ſee that I have a Foxes skin within my Habit; and ſo he had it done.

Ditto. His Bed for his wearied Body was the bare ground; his Pillow wood or ſtone. Once, being mightily troubled with a Rheum in his Eyes, he had a Pillow ſtuffed with Feathers for his Head; and the Devil came, and would not let him ſleep one wink; and when he was ſo tormented, he called a Monk, and bade him take the Pillow away. [*It ſeems the Devil had a very great reſpect for him.*] He refuſed not only to lye on a Feather-bed, but would not permit the Friars to lye, except upon the bare ground or chaff.

Fol. 191. St. *Francis* Preached once out of a Ship, and it ſtood without motion, far from the ſhoar. In fine, the Fops affirm that *Francis* did whatſoever Chriſt did.

Ditto. St. *Francis* by his great Humility overcame *Lucifer*, and all evil Spirits; of whom, *Eſa. cap.* 14.

Ditto. There was in one *Bartholomew's* houſe, a certain woman poſſeſſed, by whom Anſwers were given to them that enquired. This Devil was ſilent for three dayes, and gave not the uſual Anſwers, becauſe St. *Francis* came thither, but the fifth day he went into

into *Lombardy*; where, being detained about ſome Publick Affairs, the Devil gave this Anſwer again. *Bartholomew* asked him, why he held his peace thoſe dayes? He anſwered, After St. *Francis* came, I could not ſpeak one word. *Bartholomew* ſaid, Is he ſuch a man that ſo great things are done for? The Devil replies, He is ſuch a man, that the whole World does not yet know his Holineſs; and all the Powers of Darkneſs tremble becauſe of that man. [*This Saint had alwayes the Devils good word.*] St. *Bartholomew* ſaid to the Devil, How is the Paſſion of the Lord to be renewed in this man? Shall this *Francis*, like Chriſt, ſuffer for all mankind? In a little time, ſayes the Devil, it will be known to all the world after what manner the Paſſion of Chriſt ſhall be renewed in this man. This the Devil declared two years before the Holy marks were fixed upon his Body. The Devil likewiſe ſaid, two thirds of the men and women of the World that ſhall but dwell in the Houſes of this Order, *ſhall bring forth fruits meet for repentance.* By which it plainly appears, that St. *Francis* hath ſo overcome the Devils, that they will not abide his preſence. The Devil declared the ſame thing to a Country Fellow, that all the Devils coming to St. *Francis* his Death, could not come nigh him, for the multitude of Angels. It is beſides told for a truth, what

Baroni. Vide Spelman. Gloſs.

what another Devil ſaid, that they could not come within ten miles of him, by reaſon of the great number of Angels that guarded him.

Ditto. A woman poſſeſſed by the Devil talk'd much of St. *Francis* his holineſs.

Ditto. St. *Francis* told the Friars, that if they knew what tribulations and afflictions he received from the Devil, they would pity him.

Folio 196. It was asked the queſtion, whether it was decent for Chriſt and the Virgin *Mary* to be at a Marriage, conſidering the Gamboles and other ramping tricks that are commonly acted at ſuch meetings. It was anſwered by the Saint, that they went to call *John* the Evangeliſt, the Bridegroom, of *Cana* in *Galilee*, into the ſtate of Virginity.

Folio 201. Chriſt and the Bleſſed Virgin appeared above ten times to him, and communed with him.

Ditto. St. *Francis* prayed, that a Noble man might enter into his Order; he prayed with ſo much fervour, that in the Noblemans ſight he was lifted a great way from the ground, and the Lord Jeſus appeared to him, and ſaid, Thy Prayers are heard. When the Nobleman ſaw the Miracle of St. *Francis* his being lifted up into the Air, he came humbly to him, and deſired to be received into that Order: and ſo giving all his goods to the Poor, was made a moſt holy brother amongſt them.

Ditto.

Ditto. The Virgin *Mary*, with her Son in her arms, appeared to St. *Francis* upon this occaſion. A Devout Friar murmured at St. *Francis*, and told him, he did eat and drink like other Mortals; ſo that St. *Francis*, when the Friars were aſleep, went into the Wood to pray; the other Friar followed him, unknown to St. *Francis*, who on his knees, cryed out with a loud voice in the Friars hearing, O Bleſſed Virgin, ſhew me thy Son: Then the Virgin and Son came from Heaven, and ſhe put her Son into his Arms. St. *Francis* held, and embraced him, and kiſſed him, till almoſt day; then he reſtored her Son to her again, who preſently returned to Heaven with him.

The conſtant perſeverance in Prayer, with the continual Exerciſe of Vertue did bring St. *Francis* to ſuch a calm and tranquility of mind, although he was not ſo Book-learned as to know by that, the Holy Scriptures, yet being inlightned with the rayes of everlaſting Light, he underſtood, with a wonderful acuteneſs, all the profound things contained in them. He knew the ſecrets of mens hearts.

Ditto. He reverſed by Prayer, the Sentence given by God againſt a Sinner. For Friar *Helias* was condemned by God for Apoſtacy; which St. *Francis*, on God's behalf, told him. When Friar *Helias* heard this, he was diſſolved into Tears, and fell down at his feet, and

deſired his Prayers to God for him, his poor ſheep; for I truſt ſo much in thy Prayers, that if I was in the deeps of Hell, I ſhould find eaſe by them. Then St. *Francis*, moved by the Tears of this *Helias*, prayed to God for him, and was heard. [*This Story reſolves into this*; *St.* Francis *ſo frightens the other Coxcombly Friar with this Melancholy Story, that he fell into that Idolatrous Poſture, to the old Cheat; then he pretended to have pity of him; and afterward, as he ſaid, by his Prayers, he obtained Mercy for him: ſo by Holy cheats he wheedled all the men almoſt of that dark age.*]

Ditto. Though St. *Francis* was troubled with the Maladies of his Eyes, Liver, Spleen, and Stomach; yet he would never ſo much as lean againſt a Wall whilſt Service was ſinging.

Folio 202. He prayed with his Arms ſpred after the manner of a Croſs, and being lifted from the ground, was covered with a Cloud.

Folio 206. Our Lord Jeſus, in the feeding of ſo many thouſand, made St. *Francis* like and conformable to himſelf.

Folio 207. No man amongſt them durſt tell any trifling Tales, they did nothing but pray and weep. St. *Francis*, with a Trumpet-like voice, Preached to an hundred Friars, and ſaid, We ought not to take care what we ſhould eat, or what we ſhould drink, but throw all our care upon Chriſt. But St. *Dominick*

minick that ſtood by, thought he talkt fooliſhly: But our Lord Chriſt, willing to let all men know, that he took care of his own; the hand of the Lord came, by Inſpiration, immediately upon the People of *Spolitum*, *Peluſium*, and other Places thereabouts, and they came with their Horſes, Mules, and Aſſes loaden with Wine, Bread, and Cheeſe, *&c.* and adminiſtred to the Friars; which St. *Dominick* ſeeing, he accuſed himſelf of rath Judgment, and bending his knee to St. *Francis*, he humbly acknowledged his fault, and ſaid, Of a truth, the Lord hath a care of theſe Holy, poor People, and I knew not ſo much. From hence forward I promiſe to keep the holy Poverty of the Goſpel; and on the part of God, I Curſe all Friars of my Order that ſhall preſume to have any property. St. *Dominick* was very much edified by this Faith of St. *Francis*. By many more Examples it may be inferred, that the Lord Jeſus made St. *Francis*, in this miraculous feeding of many, conformable to himſelf.

Folio 212. That St. *Francis* was a moſt pure Virgin, is thus proved; Firſt, by the Viſion of Friar *Leo*, who ſaw St. *Francis* in a very high Mountain, placed amongſt green Trees, Books and Roſes, and the Birds ſung moſt ſweetly, and St. *Francis* had in either hand Roſes and Lillies, becauſe he was a Virgin both in Body and mind. Secondly, Becauſe

cauſe Friar *Leo* was St. *Francis* his Confeſſor, and never heard St. *Francis* ſay to the contrary. Thirdly, He ſeemed to be a Virgin, becauſe he put off his clothes before the Biſhop of *Aſſiſium*, and gave his Breeches to his Father, which he would have been aſhamed to have done, had he been otherwiſe. Fourthly, The Holy marks made in his Body do prove his Virginity, for he ſaid, thoſe marks were never impreſſed upon any that was defiled or contaminated. Fifthly, St. *Francis* enjoyned a Friar, that had got to a Wench, to walk naked in the Snow for many miles. [*Theſe are excellent proofs, if they be well conſidered.*]

Ditto. Chriſt commanded St. *Francis*, that he ſhould will his Friars to have always about them his Rule, and to be buried with it when they died.

Folio 218. St. *Francis* met Chriſt and his Mother, and ſaid, Who are ye? Chriſt ſaid, I am Chriſt, and this is my Mother. From whence come you? ſaith St. *Francis*. Chriſt anſwers, From beyond the Seas. Why did you come? ſaith *Francis*. Chriſt anſwered, To Eſpouſe this little Church to my Mother, meaning the Covent Church; and ſo vaniſh't. And St. *Francis* riſing from ſleep, ſaid, I will not depart hence. [*It ſeems all this was but a Dream.*]

Ditto. It was told St. *Francis* from God, that amongſt the Churches in the World Dedicated

dicated to her Honour, ſhe the Virgin loved his with a ſpiritual Love; therefore he loved it above all other Churches. He would ſuffer no Money to be laid upon the Altar, nor any other Place of the Church, from whence, like Jeſus, as a mighty Captain, he threw the money out of the Temple.

Ditto. One brought Money into the Church contrary to St. *Francis* his Order, which a certain Friar ſeeing, threw it into a Window; for which Crime he fell down on his Knees, and beg'd Pardon; ſo after he had been diſciplin'd with ſeveral Stripes, St. *Francis* commanded him, that he ſhould take the Money out of the Window with his Mouth, and carry it out of the Precincts of the Church; and with his own Mouth put it upon an Aſſes Excrement, which filled the Friers with great Scorn, and they contemned Money from that time, ſeeing it compar'd to ſo vile a thing as an Aſſes Dung; and ſo, like Chriſt, he would not have his Houſe made an Houſe of Traffick and Buſineſs.

Ditto. God did miniſter Food abundantly to ſix thouſand Friers got together at a general Chapter, and did multiply three Loaves in the Hands of St. *Francis* to the feeding of thirty Friars.

Folio 223. Chriſt appeared upon the Croſs to a certain Friar after, Conſecration, to his great Aſtoniſhment and Wonder.

Folio

Fol. 224. When St. *Francis* did Celebrate the Lords Supper amongſt his Friars, he had, like Chriſt, a *Judas*. that is to ſay, Friar *Helias*.

Fol. 228. Since that God is the chief Operator, or Cauſer of all the *Friars minors*, it was decent for him to finiſh the Miracle of his Marks; and to ſignalize ſome one Perſon with the Marks of his Paſſion. If it had been Decent to have been done to a Woman, it would without doubt have been done to the Virgin *Mary*; but it is read neither in the Old Teſtament nor in the New, that any Woman was ſo ſtigmatized.

Ditto. Since Chriſt is King of Kings, he ought to have a Standard-bearer particularly mark'd out; that is to ſay, St. *Francis*, the vehement Fancy, or Imagination of St. *Francis*, impreſſed thoſe Stigmes upon him; yet, ſince ſuch an Imagination might poſſeſs the bleſſed Virgin, who grieved above all others for the Death of Chriſt; the Church notwithſtanding, nor any Dr. Affirms not, that the Virgin was ſo marked, becauſe it was not decent for a Woman to be ſo done to.

Folio 229. St. *Francis* was dignified with the Title of Jeſus Chriſt, *Jeſus of Nazareth King of the Jews*, out of the Conformity which he had to the Life of Chriſt; of *Nazareth*, becauſe a pure Virgin; a *King*, by the Government and guidance of his Paſſions; *of the Jews*, becauſe he hath ſollicited all Crea-

tures to praiſe God with joy and gladneſs. Then he was ſo happy as to be loved by all, of which this was a ſign, that he called all Creatures Brother and Siſter.

Ditto. If any of the Saints deſerved the Honour of thoſe Holy Marks, it muſt be St. *Francis*, for he was the Friend of Chriſt; he was the man which *Ezekiel* ſaw, *cap.* 9. being directed of God to ſign the Foreheads of all them that lament and mourn, with the ſign of the Letter *Tau*; for that Letter was by Divine Power impreſſed upon the Forehead of St. *Francis*.

Ditto. When *Bonaventure* would Preach on the morrow after the Feaſt of the Dedication of the Church of little St. *Maries*, or the Covent Church, and ſay ſomething of St. *Francis*, holding the Book of the Revelation before him, he prayed unto God very inſtantly, that he would be pleaſed to reveal to him, of whom the Prophecy, ſpoken *Revel.* 7. how the Angel had *the Seal of the Living God*, was meant: A voice came from Heaven, and ſaid, *Bonaventure*, That Seal literally meant St. *Francis*.

Ditto. St. *Francis* did ſo lament the Paſſion of Chriſt, that he became blind. As he went once up and down the Church of little St. *Maries*, lamenting ſore the Paſſion of Jeſus Chriſt; a certain man met him, and asked, why he wept ſo bitterly? He anſwered, he wept for the Paſſion of the Lord Chriſt: for which they

needed not to be aſhamed, but to lament it throughout the World.

Folio 230. St. *Francis* his Diſciples having no Books, uſed the Croſs in the room of them.

Ditto. If it be objected from the Argument, that the Virgin *Mary* and *John* the Evangeliſt, loved Chriſt more than St. *Francis*; that they ought to have been marked with the Holy Marks of Chriſt; it is thus anſwered: It was not decent to be done to the Virgin, becauſe ſhe was a Woman, neither was the *Evangeliſt* qualified for it, becauſe he was of the firſt, and not of the ſixth Seal.

Ditto. The Devil related, by the mouth of a certain Woman, to a Novice of the third Order of the *Franciſcans*, that Chriſt deſired of God the Father, that ſome might be given him who might be the Bearers of the Croſs; and the Father of Heaven gave him St. *Francis*, and his Order. The Devil likewiſe added, that Chriſt ſeeing St. *Francis* given him from the Father for his Standard-bearer, impreſs'd his own ſcarrs upon him, that ſo he might be conformable, and like to him in *every thing*. [*The good Saint is much beholden to the Devil for his mighty Reputation.*]

Folio 231. The Devil being Exorciſed by a Prieſt, made this compariſon, That as a great King would not make uſe of his Royal Seat, but upon ſome notable Account; ſo Chriſt, when he would ſave his People, would give

to St. *Francis* no other Sign but the Seal of his own marks. [*The Devil's his Friend again.*]

Ditto. In the Mount of *Alverne* ſtood St. *Francis*, the chief Servant of God the Father, and the whole Trinity.

Ditto. In that Hill was the Soul of St. *Francis* cauterized, by a ſingular Character of Transformation in God. The day of the Exaltation of the Croſs was St. *Francis* ſtigmatized, for ſo it was convenient for the Feaſts ſake; and, as upon that day the Croſs was by the Emperour Exalted, ſo upon the ſame day was St. *Francis*, by the Emperour Chriſt, by the Impreſſion of his holy Wounds, exalted above all Saints.

Cauterizata.

Ditto. St. *Francis* appeared to a certain man, ſaying to him in the Latin Tongue, What doeſt thou here? The Friar deſired to have revealed to him, the manner of the Saints Stigmatizing, the Hour, and the Day, but ſaid nothing; Then St. *Francis* ſaid to him in his Mother Tongue, Why doeſt thou not ask of God that he may anſwer thee? [*St.* Francis *knew mens Hearts, as has been obſerved before.*] Then the Friar anſwered, I did deſire of God, that he would vouchſafe to ſhew unto me what Day and Hour the Marks of his Holy Paſſion were impreſſed upon you. Then the Holy Father ſaid, the Lord is willing that thou ſhould'ſt know it; and I ſhall tell thee. For I am your Father *Francis*,

as

as thou knoweſt well enough; and ſo ſhewed him the Skars upon his Side, Hands, and Feet: and then ſaid, there came an Angel unto me the day before the Exaltation of the Croſs, and ſaid, by the Command of God, that I was to prepare my ſelf for Penance, and to receive what he ſhould conferr upon me; ſo I anſwered, that I was ready and willing to receive what the Lord ſhould vouchſafe to ſend. Then in the Morning of the Exaltation of the Croſs, as I went out of my Cell very early, with great Fervour of Spirit; behold a young man crucified, came through the Air, having the Countenance of a Seraphin, and ſix Wings, and with great Violence deſcended; at which Sight I fell on my knees; the whole Mountain ſhone like as with Lightning; then the young man ſtood before me, and asked me to give him ſomething; Then I ſaid, thou knoweſt, O Lord, that I have nothing to give thee, for I have left all, but my Body and Soul I have given thee. Then the Lord Jeſus applyed his hands to my Body; then I perceived, with vehement pain, the Marks firſt upon my hands, then upon my feet, then upon my ſide, and I cryed out at every Impreſſion; but he ſaid, ſome ſecret Words to me, that I never yet revealed to any Body. After this, the Lord Jeſus vaniſh'd, and I found my ſelf Signed, or Sealed by him. This marking therefore

is the work of God, not man. Then St. *Francis* taking his Leave of the Friar, ſaid Go home in Peace, and in the name of the Lord. So the Saint, with a multitude of glorious Friars, betook himſelf to Heaven.

Folio 232. The Side of St. *Francis* was opened by Chriſt's touch after the ſame manner as his own was.

It was a great matter to create Heaven and Earth, it was a great matter to make man, but the marking of St. *Francis* was the greateſt of all. It was a marvellous thing for St. *Stephen* to ſee Jeſus Chriſt to ſit at the Right of God; it was no leſs for St. *Francis* to ſee Jeſus with his Skars to come down to him.

It was a wonderful thing for God to make men Holy, but it was more to make St. *Francis* not only Holy, but to ſet him up above all the Saints.

As Chriſt was crucified the eighteenth hour after his being taken, ſo St. *Francis* was raviſh'd with Divine Love, and wholly given up to Chriſt; and as Chriſt, after two hours of his being fix'd to the Croſs, dyed; ſo St. *Francis*, after two years were paſſed after his being marked, left this World.

Folio 234. The Virgin *Mary*, and ſeveral Angels, have borne Witneſs of theſe Marks of St. *Francis*.

An Angel appeared to a certain Friar that doubted of it, and pulled him twice in his Sleep

Sleep by the Cloathes: Then the Friar rose, and made the Sign of the Cross, and said, who art thou? The Angel answered, I am the Messenger of God, neither fear nor cry out; but why doest thou doubt the marking of St. *Francis*?

Ditto. The Bull of Pope *Gregory* the ninth, confirms the Tale of the Stigmes of this *Francis*.

Folio 236. A young man of the Friars Preachers, or Dominicans, had a Pick to St. *Francis*, and all his Order, because he could never see him, with his wounds; so he came into a Room when the Friars were asleep, he got a Ladder, and with a Coal blotted out, or hid the Paint of the Wounds, and went his way; but in the Morning they appeared more conspicuous than before. But the Friar, being set on by an ill Spirit, endeavoured the night after to raze the Wounds quite out; but next morning they appeared fairer and fresher, with a great deal more of Life than before; But the Friar, being transported with Malice, and set on by the Instigation of the Devil, he resolv'd to demolish the next Night the whole Piece; and when he had done as far as came to his side, the Blood gushed out with that Violence, that it flew into the Friars Face, and all to be smeared his Cloathes, and he fell half dead to the Ground, and the Blood filled the Room that it seemed like a little Pool. The

Friars, when they aroſe in the morning, ſaw their Fellow all bloudy, the bloud ſtill flowing out of the ſide, and the Friar half dead. In fine, knowing that this was done by one of their Fraternity, and not knowing how to ſtanch the bloud, though they applied pieces of clouts and other things to the place, without any Effect, they ſent for the Friars *minor*; and ſo the buſineſs was compoſed.

Folio 240. St. *Francis*, when he drew nigh unto death, pulled off all his clothes, Breeches and all, and threw himſelf naked upon the Earth. This he did, to the end, that he might, being naked in that hour, ſtrive with a naked Devil; and that he might keep his word to Poverty, even to Death, and that he might be the more conformable to Chriſt, who being hanged up naked for us, was contented to dye; ſo he willed alſo, that he ſhould be held up naked when he was dead, as long as a man might gently walk a mile, that he might be like, and conformable to Chriſt, both living, dying, and dead.

A certain Lady, with a whole bevy of that Sex, entred into the *Franciſcans* Church, which the Friars wondred at, becauſe no Woman uſed to come there; but St. *Francis* diſpenſed with her Ladiſhip: She fell down at his wounded Feet, and, like another *Magdalen*, did water them with her Tears; one of her Retinue, like another *Martha*, did diligently

gently miniſter unto him: being asked why ſhe did ſo? ſhe told the Friars, that the Angel of the Lord appeared unto her, and had intimated, that St. *Francis* was ſhortly to depart this Life.

Ditto. St. *Francis* made Bread be fetched, and broke it into pieces, and gave every one a piece, after the Example of Chriſt. He made alſo to be read unto him the 13, 14, 15, 16, 17. of St. *John*, that he being crucified, might hear the words of the Lord Jeſus ſpeaking there. [*It ſeems the blaſphemous Monks would ſtill aſſimilate him to Chriſt.*]

Ditto. A little before his Death, the Larks ſung; he loved thoſe Birds above all others; for he uſed to ſay, that a Lark repreſented a Religious man: for our Siſter *Lark* hath a Hood, as a Religious man hath; and is an humble Bird, and willingly goes about to ſeek her living; and if ſhe find a Grain of Corn, ſhe will take it up out of any filth and eat it. In flying, ſhe praiſes God moſt ſweetly; ſo good Religious men are to deſpiſe Earthly things, and be intent to the praiſe of God. The Habit, *viz.* the Fethers of a *Lark*, is like unto Earth, to ſhew that Religious men ſhould not have Garments of ſeveral colours, but vile and courſe ones, as the Earth is the courſeſt of all the Elements. When his time was come, about Evening, though thoſe Birds are early goers to ſleep, yet they came, and

with an unwonted chearfulueſs, did expreſs gaeat Joy.

Ditto. As Chriſt by his Death, and the ſcars of his Wounds, is proved to be truly and verily a man; ſo St. *Francis* being touched both at his Death, and after his death, was joyned to Chriſt by his ſacred Wounds, as 'tis authentically vouched. And, as Chriſt, being Victorious in Death, entred *Limbum Patrum*, or the Receptacle, where the Souls of all before Chriſt were diſpoſed of; ſo St. *Francis*, with the Banner of the Croſs before him, went triumphantly into Heaven.

F*olio* 241. The Soul of St. *Francis*, that he might be conformable to Chriſt, after his death, as well as in his Life-time, went into Purgatory, and took from thence many Souls; and in the middle of that happy Troop went to Heaven. This was revealed to a Monk, as 'tis in the Legend of Friar *Thomas*, to whom St. *Francis* appeared, in a Purple *Dalmatian* Veſt.

It is proved by a Woman poſſeſſed by a very cunning Devil, who ſaid, I was where the Beggar F*rancis* dyed, Alas! ſaid the Exorciſt, is my Father dead? what did you there? The Devil anſwered, We came a great many of us, but we found nothing of our concerns there, nor could we come nigh for the multitude of Angels; but becauſe you was his familiar Acquaintance, I am commanded to tell thee

thee ſome ſecret matters concerning him and his Order. Then the Exorciſt ſaid, Say what thou wilt, and I will believe what I liſt. The Devil ſaid, I had rather have thee not believe, for now I cannot lye. At that time Iniquity did abound, which ſo provoked Heaven, that God would have afflicted mankind with great and grievous plagues, and have haſtned the end of the World. Then the Son asked God the Father, that he might depute ſome, that, as Bearers of his Croſs, might encreaſe the number of ſuch as are to be ſaved; and then the Father gave him St. *Francis* and his Order. From the dayes of the Apoſtles until this day, we have not had ſuch a loſs as we ſuſtain by your Order, *&c.* But when Chriſt ſaw that St. *Francis* was given for his Standard-bearer, he impreſſed upon him the marks of his own Wounds. The Devil ſaid further, Do you know what this *Francis* was? you knew him Bodily, but not Spiritually. He ſerved the great King, and ought not to come unattended to him into Glory: therefore there were given to him for his Retinue above a thouſand Souls out of Purgatory, which he had delivered by his own Merits; from whence we Devils are all confounded. And added further, The Mother of Jeſus ſeeing *Francis* and his Order given unto her Son, deſired of the Father to have the number of Virgins encreaſed; and then St. *Clara* and her

her Order was given unto her. This the Devil told me (ſayes the Author) twenty years agone: So it appears by the Devils noble Teſtimony, that St. *Francis*, by his own Merits hath fetch'd ſeveral Souls out of Purgatory. [*I fear the Devil and* Francis *go halves.*]

Folio 242. Chriſt being taken from the Croſs, was waſhed in Water, embalmed with Myrrhe and Aloes, and wrap'd in new fine Linnen; St. *Francis* was waſhed by the Friars, and had a new Cloth Habit put on, which an Angel, at St. *Francis* his requeſt, had commanded the Lady *Jacoba* to make for him.

Folio 244. *Francis* appeared unto many after his Death. As the Soul of Chriſt, departing from the Body, was perfectly glorified, ſo the Soul of St. *Francis* was glorified by him, ſo, as it ſhone as the Sun, and the Stars in the Firmament; and was ſeen to go to Heaven under thoſe Circumſtances.

Folio 246. O what Joy was there to ſee the Soul of St. *Francis* to be brought to Heaven, by the great King, his Holy Mother, and all the Saints; when he brought the Souls out of Purgatory, which gave him applauſe; ſaving the Reſpects due to God, and the reſt of the Saints. St. *Francis* was crowned with Laurel, as a Conquerour; with Gold, as a Saint; and ſealed, as beloved above all; who was not only received into Glory by Jeſus Chriſt, but by the Father, and the Holy Spirit. &c.

Folio

Folio 247. Although St. *Francis* was in his Merits like unto Angels, Archangels, and Powers; yet the Lord Jeſus allowed him no Seat amongſt them, but was pleaſed to exalt him into the higheſt; which is the *Seraphical* Order of Spirits.

Ditto. A certain Friar ſaw St. *Francis* ſtanding in the Wounds of Chriſt; the Story lyes thus. The Friar had often beg'd of Chriſt to ſhew him St. *Francis*; ſo one Evening, when it was late, as he was praying in a Wood, he ſaw a great Company come, and when he had asked what Company it was? he was anſwered, the Company of Confeſſors, led on by St. *Auſtin*, and St. *Gregory*; and when he asked whether St. *Francis* was there or no, they ſaid no; ſo the Friar ſaid, God Speed. Then came another Company, which was the noble Army of Martyrs, led on by St. *Stephen*, and the Friar asked whether St. *Francis* was there or no? and they ſaid no; and he bade God Speed. Then came a third more glorious than the reſt, the Troop of the Apoſtles; he asked the ſame Queſtion again, and they ſaid no; and he bade God Speed: and then came a fourth Company, more glorious yet of Virgins, for there was the Mother of our Lord; and when the Friar repeated the ſame Queſtion, the Anſwer was no; and he bade God *S*peed. Then came another Company moſt glorious of all, and there was

Chriſt

Chriſt and the holy Angels; and the Friar asked, whether St. *Francis* was there or no? then *Michael* ſmiling, ſaid, Lord, this Friar has a mind to ſee thy Servant *Francis*; if it may ſeem meet unto your gracious Goodneſs to grant it. And the Lord ſaid, he ſhall ſee him; and lifting up his right arm, St. *Francis* went out of the wound in the Side of the Lord Chriſt. When the Friar ſaw St. *Francis*, he was o'rejoyed, and ran to him; but St. *Francis* ſaid, O *Cativel*, [*it ſeems that was the* Friars *name*;] how doeſt thou? thou haſt here my Lord God, which the Friar conſidering, put his Cord above his Neck, and threw himſelf at *Jeſus* his Feet: ſo now it's clear that St. *Francis* is above all.

Folio 248. About that time St. *Francis* appeared to two Friars, and commanded them to go to the *Soldan*, and procure Salvation to him, as he had promiſed him formerly. As ſoon as the *Soldan* ſaw them, he was wonderfully glad, and ſaid, now I know of a Truth, that the Lord hath ſent his Servants, as St. *Francis* promiſed; ſo he was baptized and ſaved, by the Merits of St. *Francis*, the Lord Jeſus co-operating with them.

Folio 249. The Lord Jeſus, upon the Prayer of St. *Francis*, hath reſtored man both to a bodily and ſpiritual Life, the dead are raiſed, the Blind ſee, the Deaf hear, the Lame walk, by the merits of St. *Francis*.

Folio 255. Chriſt made St. *Francis* like unto himſelf, not only in his Sufferings, but in his acts of Perfection. *Actibus Paſſionalibus.*

Now follows the Copy of a Letter ſent from Mr. Bartholomew *of* Piſa, *to the General of the Order, and the whole Chapter, for an Approbation of the fore-going Work, and offers his Book to them to be corrected; then follows the Anſwer of the Chapter, with their Approbation.*

IT is approved by Friar *Henry*, General, and Servant of the Order of Friars *minors*, and others the Officers, and of the Chapter general at the holy Covent in *Aſſiſium*, the 2d day of *Auguſt* 1389. in which Epiſtle are theſe Words, *We have with all Diligence cauſed to be diſmiſſed, inſpected, and examined, that Book, which by Divine Providence thou haſt made, which hath the Title of the Conformity of St. Francis to the Life of our Lord Jeſus Chriſt. with the geneological tree, which you perſonally preſented to us, in which we find nothing fit to be corrected.*

The Author is a little more ingenuous, though not much, thanthe General *Henry*, and his blaſphemous Crue, for he ſayes, I am not ignorant, Reader, but in reading this Book thou wilt find ſome Miſreports or Errors, but wonder not at it, for it is impoſſible to be other

otherwiſe, yet all was licenſed by the Holy Order.

Apud Templum Sancti Salyri: and *ſalyrus* is Latin for a great Monkey or Baboon.

It was printed at *Millain*, by *Coturdus Ponticus*, nigh the Church of St. *Monkey*, 1510. St. *Francis* dyed *Anno* 1226. *Sept.* 18. St. *Francis* one time going to *Rome* out of Devotion, put off his own Habit, and got a poor mans Cloathes, and ſtood before the Church of St. *Peter*, amongſt the Poor People, and eat heartily amongſt them what was given for Alms.

A certain Woman ſaid to him, Pray for me, Father, for I have a good purpoſe in my mind, but my Husband will not ſuffer me to execute it; for he is ſtill an Enemy to my ſerving of Chriſt. He ſaid, Go thy wayes, Daughter, for thou ſhalt ſoon be comforted in that particular; and thou mayeſt promiſe thy ſelf from God and me [*We pippins*] that now is the time of Salvation, afterwards of Righteouſneſs. He had no ſooner ſaid this, but her Husband's mind was changed, and he promiſed to refrain her bed.

One time he met three Women all alike in every reſpect, and they ſaluted him thus; *Welcome, Madam Poverty*, and vaniſhed.

A certain man in *Apulia*, called *Roger*, ſtanding before the Image, doubted whether Matters were right or no, or only the cheat of the Friars:

Friars: He preſently heard a noiſe like an Arrow out of a Bow, and found himſelf wounded in the left hand; but when nothing appeared upon the Glove, he pulled the Glove off, and diſcovered the Wound; from which proceeded ſo much burning heat, that through anguiſh he was ready to faint away. But when he repented, and cordially declared, that he did believe the Wounds of St. *Francis*, and for two dayes had prayed to God, by vertue of thoſe Wounds, he was made whole.

The Collector's Concluſion.

There are many other Signs and Wonders that St. *Francis* did, which are not written in this Book; but there is ſo much written, as you may believe Friar *Francis* to be a mad, deceiving, lying, thieviſh, truce-breaking, phanatical, funeſtous, filthy, fierce Servant of the Son of Perdition, and that they that believe in him may be damned in his name.

The Franciſcan *Lauds blaſphemous enough.*

Haſte, holy *Francis*, come Father, make haſte to thy people that are oppreſſed; deliver us.

Another. Hail, holy Father of thy Country, the mirrour of Virtue, free us from Exile, and bring us to the Kingdom of Heaven.

Another.

Another. Howl, ye troups of poor People, cry aloud to the Father of the Poor. O Father *Francis*, receive this mournful ſigh, and ſhew unto Chriſt the marks upon thy Feet, Hands, and Sides, that he may ſubſtitute one to be to us poor Orphans inſtead of ſuch a Father.

Another. St. *Francis*, make us Fellow-Citizens of Heaven.

Ditto. St. *Francis* obtained of God, that none in his Habit ſhould dye an evil Death, [*For you muſt know, that they and all other* Friars *alwayes put off their Habits before they are hanged.*] Whoſoever loves the Order of St. *Francis* though he be never ſo great a Sinner ſhall find Mercy from the Lord.

FINIS.

The Preface of Dr. Martin Luther, *prefix'd to this Book.*

Written originally in *High Dutch*, and Tranſlated from the *Latin.*

I Verily think, that thoſe that read this Book, whether they be ſuch as never were ſubjected to the Popiſh Abominations, or ſuch as have deſerted and quit thoſe Fopperies, will judge theſe things incredible; I am therefore willing to give Teſtimony, that theſe trifling Tales are Preached up, and believed generally throughout the World.

For, I have in my keeping to this day, that Book Intituled, *The Book of the Conformities*, viz. *the Minorites*, in which all theſe Stories are ſet down, which are foiſted in out of the *Legend of St.* Francis, and other ſuch trumpery, and deſign to keep it for Poſteritie's ſake; leſt perchance hereafter, the Papiſts ſhould endeavour to purge and clean themſelves, as if no ſuch thing had ever happened; as they endeavoured to do two or three years ago, even during the Imperial Diet; where we, on the other ſide, proved upon them the filthy and deteſtable Abominations, which they not only Practiſed, but had in very great Eſteem: nay,

The Pope. Nay, the moſt Holy Father himſelf, confirmed, commended, and gratified them with Privileges, and commanded all faithful Chriſtians to defend them, as the moſt dear and pretious Concerns imaginable.

Neither yet do they repent, nor recant theſe foul Practiſes, nor are they in the leaſt ſollicitous about any amendment in that particular; but to the contrary. For they have endeavoured, in ſome points of Faith, to have been reconciled to us, but upon condition, that there ſhould never be the leaſt mention made of theſe Stories: and then adviſed together, that when ſuch a Reconciliation had been made, and that they had made us a little ſecure by that means, they might then, by vertue of their being a Corporation, or an immortal Society of men, by degrees propagate that foul ſink, and puddle of filthy abominations, ſecretly infect the Underſtandings of men, and impoſe thoſe Vanities upon the whole Chriſtian World. For they did think, and verily believe, that the counterfeit Peace would mightily eſtabliſh their Affairs.

And certainly, their mighty Wiſdoms did really conclude the Holy Spirit to be ſo ſhort-ſighted, as not to perceive their little tricks and cheating devices; for they think all things ought to come to paſs as their *Hogon Mogonſhips* have determined.

But it fell out, that the Reconciliation, more than

than once attempted, had the ſame Effect, that our Saviour, *Mat.* 9. tells us of, when new Cloth is put into an old Garment, *then the rent is made worſe.* In fine, 'tis impoſſible for *God*, *Chriſt*, and *Belial*, the *Pope* and the *Word of God* to agree together: one ſide muſt of neceſſity be in the wrong, becauſe both cannot be in the right, and that's plain enough, without any further Demonſtration.

Whoſoever thou art therefore that readeſt this Book, and art like enough to ſay, Good God! what do I ſee? Is the Church thus dealt with? and is ſhe thus oppreſs'd? What? is the World ſo blind? I would have thee ſeriouſly to conſider, and give God thanks, that by the Light of his Goſpel thou knoweſt better things, and that thou mayeſt ſpeak freely of thoſe Fopperies, and laugh at them. For I would have thee to know, that I, Dr. *Martin Luther*, who am yet alive, and write theſe things, was one of their Order, who are compelled to Adore and Believe all their little Fripperies. For if any was ſo bold, as either to doubt, or mutter any thing againſt this naſty ſtuff, he was ſure either to fry for't, or be otherwiſe made away; as it was done to Mr. *John Elten*, Mr. *John Flecken*, and others. For this Book is accounted by the *Franciſcans* inſtead of the Goſpel; and by parallel Practice, they impoſe *Francis* upon *Chriſti-*

Chriſtians in the room of *Chriſt*. From hence it is, that ſo many are Chriſtned by the names of *Francis* and *Clara*. Then Reader, pray diligently to God, that he would vouchſafe to preſerve us in the true Light of his Word, leſt we fall into this or worſer Darkneſs, as Chriſt admoniſhes, *John* 12. *While you have Light, believe in the Light, that you may be the Children of Light.*

For, if we be ingrateful as our Fore-fathers were, God can puniſh us with a blindneſs equal to theirs. Conſider with what blindneſs God hath ſmitten the Heathens, Turks, Jews, and the Pope: For certainly, when God draws his ſuſtaining hand from us, then the Prince of this World ſeizes us, and forces us to believe as he pleaſes; ſo the *Ægptians* of old believed an Ox, a Dog, a Fiſh, a Serpent, a Worm, yea Garlick, and Onyons, to be Gods, for when the Power of God forſakes us, then the Power of the Devil ſeizes us, and forces us to render our ſelves his Vaſſals and Slaves.

But now, I think, I am obliged to ſay ſomething by way of Raillery, upon my firſt reading the Legends of *Benedict* and *Francis*.

I was then much offended, that ſuch holy, and excellent men ſhould ſtill be ſo ſtrongly ſollicited by the Fleſh; inſomuch as *Francis*, when the Woman came in his mind ran out in the Snow, and made Snow Balls, and called

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ed them his Wife and Children, saying, O brave *Francis*, here are your Wife and Children; take Pains and Care to educate these, as they should be, and possibly the youthful heats may abate. But St. *Benedict* did respect another way his Flames of Love; he threw himself stark naked amongst Bryers, and Nettles, and tore his Flesh, till he was all over Bloody *&c.* When I first read this, it came into my mind, that such excellent and spiritual men ought not to have such juvenile Imaginations; but then both Faith and Silence was enjoyned in those Matters. But now, (that we have Liberty to judge of such Holy men) I should have advised that St. *Francis* should not have had that Esteem ~~for the Snow~~ Balls, as to have called them Wife and Children; for seeing he had the same Sentiments upon him as the rest of the Sons of *Adam*, insomuch that he was forced to pray in the Snow, and to little Purpose too, he might with more Ease, and as much Security, have ventured upon Matrimony. A Wife might likewise have been a more comfortable Importance to St. *Benedict*, than the rude Embrace of Briars and Thorns, and far more profitable to him in every Respect. For the Project or Polity of Monkery, is very unable to grapple with the Difficulties of the Contingencies of this Life, by reason of the gross Ignorance, and Inexperience of the Professors

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of it, who therefore incumber the World with the fooliſh Iſſue of their Braines, and ſo caſt a Miſt before the Light of the Goſpel. If thoſe men now be ſaved, which we hope well of, from the Infiniteneſs of Gods Mercy, none ought to deſpair.

Thou ſeeſt upon what Account theſe great Poſſeſſions and ſumptuous Structures of the *Franciſcans* and *Dominicans*, and other their Orders came into the World; that which neither Kings nor Emperours could ever make out, this Book, and ſome ſuch may, the full Diſcovery of their horrible Impieties. Conſider likewiſe, how poor Chriſt is, and on the contrary how rich the Devil is; therefore pray to God not to lead us into Temptation, but to deliver us from evil. *Amen.*

Eraſmus

Eraſmus Alberus

To the

CHRISTIAN READER.

THere are many notable Examples in the Holy Scriptures, that it was neceſſary that ſuch ops or Superintendents ſhould be made and ained, as ſhould take care, that the Word of be not ill ſpoken of; that a peaceable and ho- Converſation may be preſerved amongſt men; it is written, Sam. 1.7. *that* Samuel *went year to* Bethel, Galgal, *and* Maſphal, *and ged* Iſrael *there, and returned to* Ramath *e his Houſe was.*

he ſame thing did Joſaphat, *as you may ſee rge,* Chron. 2. 17. So that the fear of the fell upon all the Kingdoms that were d about *Juda*, that they durſt not make againſt *Joſaphat*. The Philiſtims brought gifts and Tribute of Silver, the *Arabians* alſo brought him Cattel. *More inſtances of this e are in* cap. 19. *as the Reader may ſee at arge: as likewiſe the* 23, *and* 24, *of the* 2 Chro. 2. *he godly* Joſia *was diligent in that point too, as may be ſeen,* Kings 2. 22, 23. *and* Chron. 2. 34. 35.

is likewiſe written, that all good and godly Kings did abrogate all the Idolatrous Worſhippers

of God, and drove away thoſe wicked Fornicators. *For Carnal* Fornication *doth for the moſt part follow the Spiritual, that is undue, and impious Worſhip of God, as we ſee in the whole* Papacy; *for there is ſcarcely a Prieſt to be found, that is free from that pollution.*

Many Princes of Germany (*bleſſed be God*) *have, according to the great Examples of thoſe Godly Kings of* Judah, *acted in their reſpective Dominions. It was firſt begun in* Saxony, *by the Prince Elector there, when God permitted the light of his Goſpel firſt to ſhine, and ſend forth the rayes of that Light, not only into* Germany, *but into other* Foreign *Parts and Nations.*

The Prince Elector of Brandenburg *likewiſe ſent about with great diligence, men to viſit his whole Dominions, not valuing the Poſition of the Papiſt, that it did not belong to the Civil Magiſtrate to make Eccleſiaſtical Laws and Ordinances, but to the Pope and the Biſhops: but if the Sheep could get no peace from the Wolves, until it ſhould ſeem meet and convenient for the Wolves, then no other account could be expected of the poor Sheep, but Butchery and utter deſtruction.*

Now, as God hath formerly bleſs'd thoſe Kings who reſtored the true worſhip of God into his Church, with Victory, and render'd Shame and Confuſion to their Enemies; ſo without doubt the Lord our God well defend thoſe Worthy Princes, who promote the buſineſs of the Goſpel, more out of true Piety, than for any other pre-

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tence whatſoever, againſt all their Adverſaries, both Papiſts and others.

The Prince Elector, the Marqueſs of Brandenburgh, *my moſt Illuſtrious Lord and Maſter, therefore Commiſſioned ſome Eminent Perſons, to be Viſitors of both the* Brandenburghs, *to take care that the common Brothel-Houſes ſhould be ſuppreſſed, and that no impious, or undue Worſhip of God ſhould be tolerated; and that all, both Monks and Prieſts, ſhould frequent Sermons and Lectures upon the Word of God. The Viſitors of* Brandenburgh, *who were men of the beſt Quality, took with them, Mr.* John Sifrid, *their Paſtor, my ſelf, and ſome other Miniſters of the Church.*

But when we came to Viſit a Covent of Franciſcans, *and to make known to them the abſolute Will and Pleaſure of our Sovereign Lord and Maſter, we found them as blind and hardened, as if they had been ſo many* Jews *or* Turks: *for they would not leave their old* Friend *and Acquaintance,* Francis, *upon any account ſoever. They extolled their* Francis *to ſuch height as to put him into* Lucifer's Seat, *ſo faſt, as they, by no means, feared any fall. It may be thought, that they had no leſs hope in the Pope, and the Emperour, than the* Jews *have in their* Meſſiah, *of their own groundleſs imagination.*

There was one of the Friars, who ſaid, he would be content to be fetch'd away by the Devil preſently, if their Order was not from God

A Dutch Proverb.

One of the Viſitors replyed, The Devil was not ſo mad as to throw an Egg at a Sparrow: *intimating, that he would not be ſuch an Aſs as to fetch the Monk away, and frighten the reſt into a Converſion; for, as the caſe ſtood, he had 'em all ſure enough.*

We found ſome Books in the Refectory (but not a Bible any where) in which were found ſuch horrible Blaſphemies as are never to be too much declamed againſt. They were ſuch, as none of us had ever heard on before, to our remembrance. We thought it not poſſible that ſuch madneſs and vanity ſhould ſeize upon any number, or Society of men, or that any one man ſhould dare to think on, or in the leaſt give credit to ſuch groſs impieties.

I Collected out of ſeveral of their Legends *five hundred particulars, which I have Tranſlated out of* Latin *into* High Dutch, *but the greater part of them out of the Book called* the Book of the Conformites; *which they have in no leſs reſpect than the* Mahometans *have the* Alcoran. *That* Book *contains the Model of Government, how the Devil exerciſes his deſpotical Power and Authority over the Monks, his dutiful and loving Subjects: Beſides, it makes out, that their Covents are nothing elſe but Dens of Thieves, and the Valleys of* Hinnom; *yet the Book is of ſo great eſteem amongſt them, that every Chriſtian ought to look upon it as a Rule and Directory for* Faith. *But, I doubt not, if any well-*

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meaning Papiſt, that's acted meerly by the ſimplicity of his heart, and not hardened by prejudice or worldly intereſt, ſhall read theſe Abominations, and believe the matter of Fact, he cannot much longer give credit to any Popiſh or Monkiſh dreams.

Although theſe horrible Legends *ſo ſcandalouſly abuſe the Name of the Lord our God, the Holy Trinity, the Virgin* Mary, *and of all the Saints and Angels; yet, when I conſidered they were ſo ridiculous, I thought fit to make them ſpeak my Mother Tongue.*

It is now very neceſſary, that we ſhould give thanks to our moſt gracious God, that we are happened upon ſuch times, in which he hath opened our Eyes: and hath brought us out of the diſmal Darkneſs of Popery, into the glorious and clear ſhining Light of the Goſpel.

Every Chriſtian that reads this Book, ought to abhorr, and laugh at it. He ought to abhor it, for the infinite Lyes and Gloſſes upon the Divine Majeſty of God; and to laugh, to ſee how the Devil, by ſuch little Artifices, and juggling Hocus Pocus *tricks, wheedles his Lubbardly Monks, and orders them as it ſeems good to his Devilſhip. And now we may laugh at his Subtilties, ſince, by the Light of the Goſpel, we have diſcovered all his fraud, coven, and hypocriſie. Nevertheleſs, God is to be earneſtly prayed unto, that he will preſerve us for the future from the ſnares of the Devil, who, without much difficulty, can blind us, that is, bring in Popery*

upon us again, except we prevent him by Faith and Prayer.

If those Miracles that are written in this Alcoran *of the* Franciscans, *had all been wrought, then St.* Francis *and his* Friars *might have challenged Christ and his Apostles, without any injustice. Christ turned Water into Wine once, but St.* Francis *was thrice ennobled by this Miracle. Christ was once Transfigured, but St.* Francis *twenty times. Christ felt the anguish of his Wounds a little time, but St.* Francis *felt the pain of his for two years. St.* Francis *and his followers raised above a thousand from death to Life, restored Sight to as many, and un-devilled a great many more; and cured both men and Cattel of lameness. To be short, Christ did nothing but St.* Francis *did the same, and more too,* [if the Book do not lye.]

It is likewise in this blasphemous Book often repeated, that Francis *was like unto Christ; nay, I believe, they would have set him above Christ, but the Devil was afraid, lest that should have too much laid the Villany open. He often attempts to lye in wait for the Majesty of Christ, which torments and vexes him, so he would try all means to rob him of it, and invest himself with it. He doth not therefore fear to make an open Boast, that St.* Francis *excells all the Saints, yet anon he forgets himself, and sometimes postpones him to the two* Johns, Baptist *and* Evangelist.

I verily think, that ſome of theſe Wonders have happen'd, that are here ſet down; eſpecially conſidering, that the holy Apoſtle St. Paul *hath foretold, that the coming of Antichriſt ſhould be by the operation of the Devil, in all Power, and Signs, and lying Wonders, to the ſeduction of thoſe that periſh, becauſe they would not believe the glorious light of the Truth, to their Salvation; therefore (ſayes he) ſhall God give them up to believe a Lye, that all men may be Judged, who have not believed Truth, but Iniquity hath pleaſed them.*

But, if our Frank *had, in truth, that Impreſſion of the Wounds, it was done by the Faſcination and cheat of the Devil. But I rather think, that after his Death the Monks invented that Tale, for the further confirmation of their Order. For to do that, is one of the Devils old tricks; neither does he by any other means keep up his Dominion over the Orders of the Monks; the* Picaſtrian, *or pied Monks, called ſo from their Habits, are a late Example, who attempted ſuch a like trick in* Berne 1509. *but had very ill luck in it.*

From hence it appears, how diligently the Biſhops have done their duty, in viſiting their Churches, having no reſpect, but getting of Money in their Viſitations; ſo truly did that ſaying of Veſpaſian *the Emperour work with them,* Sweet is the ſmell of any gain, *that they value it more than all the Sentences of the Prophets and Apo-*

ſtles. At this rate did Detret *viſit. The Biſhops viſit Poor Churches, as Wolves do the Sheepfold. It is very manifeſt thoſe Biſhops ſet more Value upon an unlawful Oath entred into by the Pope, and his Shavelings, than of their Baptiſmal Vow. I was not willing to ſet down all the Fopperies of this* Franciſcan Alcoran, *becauſe they are too many. Now God grant that an End of all thoſe Abominations may be at hand, and that we may daily ſay that in the Lords Prayer,* Hallowed be thy name, thy Kingdom come; *ſo that Monkery and Hypocriſie may be aboliſhed, both now and for evermore,* Amen.

POSTSCRIPT.

SInce theſe Papers went to the Preſs, there is come out a Decree made at *Rome*, the ſecond day of *March* 1678. condemning ſome Opinions of the Jeſuits and other Caſuiſts, which are there particularized, to the number of ſixty five; concerning which, I think my ſelf obliged to ſay ſomething, conſidering, I did, in my Epiſtolar Preface to this Purpoſe, ſay, That the Morals of the Jeſuits, were never yet, by any publick Inſtrument of the

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See of *Rome*, condemned or diſcountenanced; but as the ingenuous Publiſher, and Tranſlator of the Decree, obſerves, there are two things to be conſidered in relation to that Decree; One is, that the Jeſuits are truely charged with thoſe or moſt of theſe Immoralities, and ſo our Divines no falſe Calumniatours, ſince the Pope, and his Cardinals, out of their Works, have made a Collection of all the ſixty five Propoſitions; ſo the Sentence is ſoft, and gentle, as is not much to diſcourage them, or any man elſe, from aſſerting, as well as practiſing, upon occaſion, thoſe bleſſed Liberties; for they are only condemned as *ſcandalous*, and *pernicious* in Practice; which amounts to no more, but that ſuch Propoſitions have, or at leaſt, may have, ill Effects; but not as wicked and impious in themſelves; all Perſons likewiſe are required neither to defend, practiſe nor publiſh them, the Penalty is Excommunication, *ipſo facto*, and all men are required, by virtue of holy Obedience, to do ſo no more; which reſolves only into this, That ſince the Pope can diſpenſe with all Laws of the Church, he may with this *Canon*, or Conſtitution; and ſo it muſt only be neceſſary for the Fathers to procure a *Faculty* from the Holy See, to diſpenſe with their Penitents, for thoſe noble Practices; and that all the

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World knows, is to be got there upon reaſonable Terms; ſo, notwithſtanding all the Specious Inferences from his Holyneſſes Cenſure, we poor Proteſtants are but where we were. But now it may be asked, why no Cenſure before now? when moſt of the Divines of his own Church have complained almoſt this laſt Century of the Premiſes. Was his Holineſs's Eyes ſhut till now? or his Infallible *Pericranium* beſet with a Lethargy? No there is ſomething elſe in it; when the Holy Deſign failed here, and the worthy Inſtruments began to paſs through the Hangmans hands; and, as every man knew, at leaſt believed, died with a *Lye* in their Mouths; conſidering this holy Poſition of the Jeſuits, thoſe devilliſh Inſtruments in carrying on the bloody Project, *If a man be queſtioned whether he has done a thing which he really did, he may forſwear it, meaning within himſelf ſome other thing, or any other way of doing it, or any Addition to what he ſayes; in which caſe he does not lye, nor is perjured*: So if a Murderer of Sir *Edmond-bury Godfrey*'s, or a deſigned Aſſaſſinate upon the King, and convict for being ſuch, ſhall, *in articulo Mortis*, in the laſt Moment, adjuſt their Innocency, by mental Reſervations aboveſaid, they do not lye; and ſo, by neceſſary Conſequence, commit no *Sin* in it; no wonder then if all the late Martyrs

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denyed to the laſt; for it is natural enough, for every man to adjuſt his Reputation by all lawful wayes, which lying at the time, according to their Poſition, is, to the laſt Gaſp; by which conſtant Practice of thoſe Perſons, the Religion it ſelf grew ſo ſcandalous, as many ſober Perſons, upon that Account, began to recollect their Reaſon, and fairly quit it; ſo his Holineſs was forced, in order to keep in the reſt, to throw a miſt before their Eyes, by this new ſham, which is likely enough to paſs, conſidering that moſt of the Lay-Creatures have given themſelves up wholly to believe what Gloſs the Prieſts ſhall put upon this, or any other Decree of that See, or any other Authority whatſoever. In this Decree of his Holineſſes, I obſerve, one thing, which ought to make every one have a due regard to the old Gentleman; that damned Opinion of the Juſtneſs of killing excommunicated Princes, ſo cryed up by *Mariana* and his Fellow-gameſters, is not at all taken notice of here, to be ſo much as ſcandalous; his Holineſs, not being willing, I ſuppoſe, to part with that *heir-loome*, ſo long claimed by the *See* of *Rome*. To conclude, I offer this old diſtick concerning the Jeſuits; the laſt verſe is very applicable to the reſt of the Regulars:

Arcum

Arcum Nola dedit, dedit illis alma sagittam*
Galli, quis funem quem meruere dabit?
Nola gave the Bow, th' Arrow gave fair *France*,
Whole them to th' ſtring, ſo well deſerv'd advance?

**The two famous Colledges of the Jeſuits, one at* Le Arc *in* Nola, *and the other at* Le Flech *in* France, *the one ſignifies a* Bow, *and the other an* Arrow.

FINIS.